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The METHODIST WOMAN

FEBRUARY 1957

Crusade Scholars become acquainted with American family life through visits in the homes of the community.

FEB 11 1957

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★ ★ ★ Contents ★ ★ ★

FEBRUARY, 1957 Volume 17—Number 6

	Page
Staff of the Woman's Division of Christian Service	2
Crusade Scholars, by *Mrs. J. Fount Tillman*	4
The Better to Serve, by *Hilda Lee Dail*	5
Religious TV, by *Dr. Harry C. Spencer*	7
Widening the Fellowship, by *Mary Lou Barnwell*	9
An Ecumenical Project, by *Clara M. French*	11
Outstanding October Occasions, by *Muriel Day*	13
A Dream Fulfilled, by *Ruth Nestingen*	15
The Centennial in India, by *Adis Robbins*	17
The Command Is to Go. by *Lois Biddle*	18
The 1957 Conference on Missions, by *Mrs. H. F. Brandt*	20
How to Report a Meeting, by *Maude White Hardie*	21
Circles, Identification With Peoples of the World, by *Mrs. A. T. Loberg*	22
A Day Apart Service, by *Mrs. E. U. Robinson*	23
A Most Important Committee, by *Mrs. Loyal Curfman*	26
Lines of Work . . .	
Christian Social Relations	
Everyone Has the Right	28
Organization and Promotion	
I Am a Study Book, by *Mrs. Elwood Rose*	31
Living Pictures	32
Start With the Individual	34
Wesleyan Service Guild	
Letters From Our Special Interests	35
Quadrennial Goals—Goal Three	37
Missionary Education	
The Ministry of the Laity	38
Student Work	
Students From Overseas Report	39
Youth Work	
The Secretary of Youth Work	40
Children's Work	
Sharing the Good News in the Philippines and Southeast Asia	41
The Good News Travels in Sarawak	42
Literature and Publications	
Presenting Literature	43

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COVER

Crusade Scholars, Hamonangau Panggabeau of Sumatra and Teruko Matsuno of Japan are entertained by the Eisenberg children. (See story, p. 5.)

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Photography by O. L. Simpson

Most of the new Crusade Scholars arrived in the United States in time to attend the Orientation Program at American University, Washington, D. C., August 23-September 7, 1956. This is the entire group with four counselors.

Crusade Scholars

by

MRS. J. FOUNT TILLMAN
President, Woman's Division of Christian Service

WHAT is the Crusade Scholarship program?

During the past three quadrennia, students from overseas, from minority and bilingual groups in the United States and from outpost missions have been given opportunities for study in American colleges and universities. In addition to those from the United States, more than 800 leaders from abroad have been brought to this country for training.

WHY a Crusade Scholarship program?

This project has helped to develop better Christians both among the scholars and those whom they contact in this country as well as among those they serve on returning to their homelands. It promotes good will and better understanding among Christians of many lands. It prepares leaders in all areas of service to meet needs, especially in countries seeking to develop resources and skills to enable them to take their places in the family of nations. Reports made to the Woman's Division of Christian Service by secretaries of the Department of Work in Foreign Fields frequently include this statement: "Improvements are noticeable because a Crusade Scholar is now at work in this center."

HOW is the Crusade Scholarship program supported?

Support came first from the Crusade for Christ funds. Since 1948, it has come through offerings from the Week of Dedication which Methodist women have supported with prayers, promotion, and personal gifts. As church members, members of the Woman's Society of Christian Service will continue to participate in the Week of Dedication.

However, due to the need f more adequate financing of th great program, the Woman's Div sion approved a recommendatio from the Department of Work Foreign Fields that $50,000 p year be contributed to the Crusad Scholarship fund for the quadren nium 1956-1960. This amount to be provided through suppl mentary giving. It is expected th Woman's Societies of Christia Service and Wesleyan Servi Guilds will continue to make th pledge toward *appropriations* the major responsibility and will i crease this source of income eve year to allow for increased costs maintenance of our world progra as well as for expansion as oppo tunities are offered. This add tional supplementary giving w enable Crusade Scholars to co to us as Christian interpreters fro their lands for specialized traini in order that they may return Christian leaders and workers.

he better
O SERVE...

by

HILDA LEE DAIL

Misses Kiyoe Nagata and Teruko Matsuno of Japan.

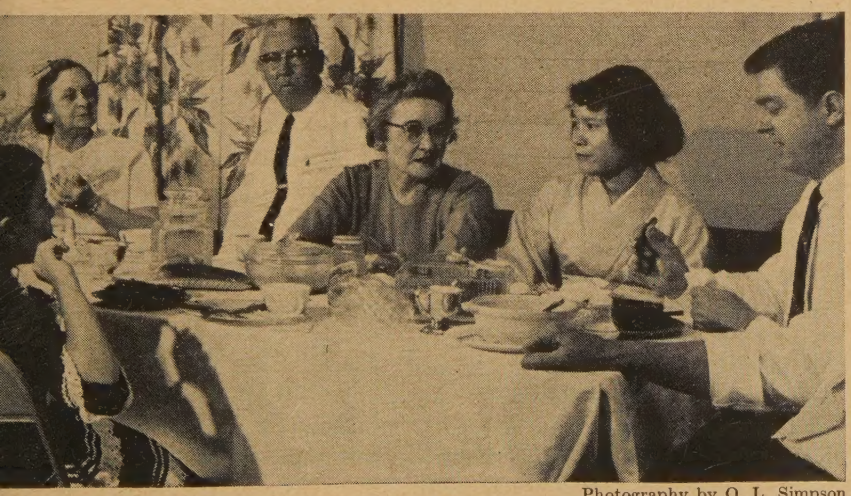
Photography by O. L. Simpson

WO petite Japanese girls, who look more like Dresden dolls than students, are find- life on an American college mpus both bewildering and en- htening. When Kiyoe Nagata and Teruko Matsuno, Crusade Scholars, landed in the United States last August, they were immediately ushered into the two-week orientation program at American University and remained another week for special language classes.

Today they are deep in study at Scarritt College, Nashville, Tennessee. Attending a Christian college is not a new experience to either of these girls. Even though Teruko was born in Kuting, Sarawak, on the island of Borneo, she later went to Japan where she graduated from Kwassui Girls' High School and Kwassui Woman's College in Nagasaki. It was in 1951, while she was a student at Kwassui, that Teruko became a Christian. The depth of her conversion experience can be sensed in her glowing witness, "Jesus Christ made me a captive. . . . I was redeemed and made new and Light and Hope came into my life, and my purpose became clear. Now, I wish to serve in the building of the Kingdom of God through work in the church."

Since 1952 she has been a teacher of English at Kwassui, and hopes to return to continue serving her

ernational friendships are developed when Crusade Scholars visit local com- nities. Miss Teruko Matsuno, second from right, learns about potluck din- s at the community church center where Rev. Larry Eisenberg is the pastor.



Photography by O. L. Simpson

Photography by O. L. Simpson

Classroom scene at Scarritt College, Nashville, Tennessee. Crusade Scholar Kerstin Persson of Sweden is first on the left in front row and Florence Wheeler, United States, is third from right.

Photography by O. L. Simps

Miss Winnie Jai Singh, with a B.A. d gree from Isabella Thoburn College, now studying at Scarritt College.

Photography by O. L. Simpson

Miss Lucile Colony, Executive Secretary for India and Pakistan, chats with a group at the Orientation Course. Left to right: Eunice Castillo, Chile; Theresa Hung, Taiwan; Helen Lister, Alaska; Mary Ratham, India; Sathyama Butchiah, India; Miss Colony; Kiyoe Nagata, Japan; Mary Wellington, India; Priscilla Padolina, Philippines; Ruby Woo, Hong Kong.

Photography by O. L. Simps

Miss Florence Wheeler, Crusade Schol from the United States and children Bethlehem Center in Nashville, Tennesse where she does her field work in Soc Group Work.

alma mater when she has finished her studies in the United States.

For Kiyoe, who was born on the island of Formosa and educated at Hiroshima Woman's College, this experience of coming to America is just another of her many exciting adventures. While she was a senior in college she went to the Philippines as a part of an international work camp, and remained for six months in order to study at Silliman University. For a year and a half she has been a teacher and assistant in the field of student guidance and religious education at Hiroshima. After she has finished requirements for a master's degree in religious education, she hopes to return to her position on the college faculty.

Kiyoe grew up in a Buddhist home. But on Christmas Day, 1949, she was baptized a Christian. Since then she has been possessed with a burning desire to share her discovery of Christ with other students. She expressed this thought beautifully when she said, "I want to introduce Christianity to all Japanese students, because I know well their way of thinking and feeling. I need words and more knowledge of God. I want to study more about Christianity based on theo ogy."

And to fill this need for thorou training of new Christians li Kiyoe and Teruka the curriculu at Scarritt College provides su courses. The Old Testament particularly fascinating to studer who grew up in other religions, a have not had the opportunity meet the ancient patriarchs wh many American Methodists ha known from youth.

Nor is the curriculum limited religious studies. The total traini program for Crusade Scholars

(*Continued on page 46*)

TV religious

An interview by the Editor of HE METHODIST WOMAN *with r. Harry C. Spencer, general cretary of the Television, adio, and Film Commission. his is another one of the agen-es of the church with which e Woman's Division of Chris-an Service cooperates. The Woman's ivision makes an annual contribution to budget and Miss Dorcas Hall, executive cretary of the Woman's Section of the int Section of Education and Cultivation, a member of the commission.*

Question: Dr. Spencer, I've no-ed in the press from time to time at some leading Protestant min-er or bishop has made a speech iticizing religious television. Do u know the statements to which refer?

Answer: Yes. As a matter of ct, in many cases I've heard the eeches themselves. For the rgymen have usually spoken to icial representatives of religious evision groups, such as the oadcasting and Film Commis-n of the National Council of urches, of which I happen to be member and of which Bishop nald H. Tippett is president.

Q: Do you think their criticisms e justified?

A: Yes, so far as the detailed tements they make are concerned. But no, as regards the general point of view which they sometimes have of the total situation.

Q: What are the specific things you would agree might be said against religious television?

A: Well, Mrs. Meeker, there's the point that you don't convert anyone by television. This is not strictly true, for there have been cases where a television program has kept a person from committing suicide—and that's a pretty good conversion. But for the most part religious TV does not cause a specific conversion experience. However, neither does commercial television aim for a complete conversion at the precise moment of looking at the program. For example, the viewer is not asked to sign the papers for a new automobile at the close of Ed Sullivan's Mercury-Lincoln show. So, why should we expect a sinner to sign papers with God at the end of a half-hour religious broadcast?

Q: You say, then, that the specific criticism is correct, but that it really doesn't apply?

A: That's it. It's holding up a requirement for television which the preachers themselves don't always use on their Sunday morning sermon. I object to the criticism as being irrelevant, immaterial, and inconsequential. But more, I am distressed that the ministers who criticize should have so little real understanding of the importance of television that they make the criticism in the first place.

Q: I've read, too, that the quality of the religious telecasts has

been criticized as being not as good as it should be.

A: To this I would certainly agree—but I'd like to ask, what is? Even a minister, after he has finished preaching his sermon, realizes that it should have been better, and he only prays that God will take what he has done and bless it. It is like letting God take the five loaves and the two fishes to feed five thousand.

Q: But couldn't the religious broadcasts be better? Some of the programs I've seen are really terrible.

A: That is true. A program can be bad either in content or production. Let me ask you a question. Did you notice whether the station got paid for the time on the air or gave the time as a public service?

Q: Is there a difference?

A: When the station sells its time, the religious broadcaster can say or do what he wants. So the small or fundamentalist sect buys time and asks for "letters" to keep the program going. You are likely to object to the theology of these programs, but your criticism should not be carried over to the programs of the Methodist Television Ministry, for these represent the opinions of a vast majority of Methodists. They are broadcast by the stations as a public service.

Q: It seems to me that even when the content is good, the production is sometimes clumsy or the drama is contrived or artificial. What is your comment?

A: Again I would agree with you, Mrs. Meeker, and with the others who make the same observation. But I would like to point out certain fundamental facts: First, the best television is an artistic creation and requires artists of great ability. The Protestant tradition for over a century was anti-art. Drama, movies, even an organ in a church were the work of the devil. For the past hundred years, The Methodist Church has developed great preachers and missionaries. But it has not developed great artists—painters, sculptors, novelists, dramatists, motion-picture directors, or actors. It has not given its young people a chance to work along these lines inside the church because it has not provided them a livelihood in these professions. It gives preachers a living and pays good salaries to the pastors of the big churches. But when a young man or woman writes me from college and says, "I want to go into religious motion pictures. Where can I get a chance to work?" I have to say, "Go into the secular Hollywood or New York industry; The Methodist Church hasn't a budget to pay you a salary." And if—

Q: But what has this to do with the quality of religious television? Don't you pay your actors?

A: Yes, and for the most part we pay the standard scale. But because the church has not fostered, nurtured, trained, and educated script writers from within, when we get a script writer from Hollywood, he usually doesn't have the Methodist point of view. He can't write from his heart. The result is superficial religion. And that is what the preachers who criticize religious TV object to most.

Q: You mean you frequently have to give the writers religion before they can write a religious television play?

A: Exactly. It is as though there were not a single preacher in the church on a year-round salary. So the church might go to advertising agencies and hire them to write sermons for Sunday morning. And then the church would go to professional actors, or men who give commercials on the radio, and pay them to come to the church and deliver sermons the ghost writers had prepared. It might be an interesting service, but it most likely would not have very deep spiritual significance. So again the criticism is valid, but it misses the point because it doesn't deal wi the fundamental situation.

Q: What is The Method Church doing about it?

A: The General Conference e tablished the Television Ministr To do the job right requires a mi lion dollars a year, according to study made by our commissio This is equal to ten cents per mem ber per year—about a penny month.

Q: What will Methodists get f their money?

A: Five dollars and fifty cen for every dollar they contribute- at least that is the latest figu During the last two years Met odists have put about $350,000 in television. During that time, t station managers have contribut to the Methodist TV Ministry $1 800,000 worth of time on the a It is a good investment when y get over 500 per cent on yo money.

Q: This seems to show that t stations like your programs.

A: Mrs. Meeker, I'm glad y said that. The record is phenom nal. In New York one of the st tions gave us an excellent hour f The Way series, and ran the seri three times—which is the limit v allow for any station. This is contribution of $48,500 in stati time from that station alon Meanwhile, another New York st tion began running The Way b fore the first one had finished. La year, when the $64,000 Questi was the hottest thing on televisio The Way went on opposite it one city and increased the statio audience 300 per cent, up to 40,0 viewers.

Q: So you think religious telev sion is here to stay?

A: Yes, and religious televisi has great potentialities. The su port of every Methodist is need if the television ministry is achieve maximum outreach.

WIDENING The Fellowship...

eaconesses plan exchange program

by

MARY LOU BARNWELL

A birthday cake for Sister Anna, former Director of Deaconess Work in Oslo, Norway.

WIDENING the fellowship is an increasing concern of Methodist deaconesses. It as been carried out through visits ith deaconesses in other coun- ies; meetings with deaconesses of her denominations in the United tates; and love gifts for the ex- ansion of deaconess work in other ountries.

The most recent plan for strengthening the bonds of fellowship involves an exchange program which was adopted by the Commission on Deaconess Work at its annual meeting. The plan provides for the selection of a deaconess from the United States to spend a year in deaconess work in another country. For the same period, a deaconess from that country will be brought to the United States to serve in a selected Methodist agency.

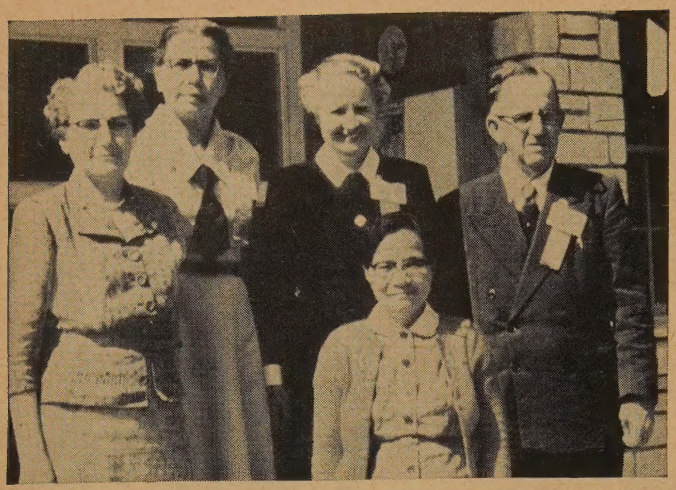
This project will be financed by the Woman's Division of Christian Service. The allowance will cover the cost of travel, plus an additional amount for other specified expenses for both the outgoing and the incoming deaconess. Each will work according to the pattern of the agency in which she serves, receiving the same compensation paid to the other deaconesses in that project. For instance, if one of our deaconesses should go to Germany, she would receive five dollars per month in addition to her maintenance.

The length of the term is one year. At least nine months of the year will be spent in the work situation. The other three months may be spent in travel or study.

Each jurisdiction Deaconess Association will have the privilege of submitting the names of three deaconesses as candidates for the exchange program. The selection will be made by the staff of the Department of Work in Home Fields.

To be eligible for consideration the person must have served as a deaconess at least six years. She

eaconesses in the Philippines. Miss Elizabeth Johannaber is the first one on e front row, left, and Miss Prudencia Fabro is the last one on the right.



Deaconess representatives at World Methodist Conference. Left to right: United States, Jamaica, England, New South Wales, and the Philippines.

Sister Lena, Leading Sister at the Motherhouse i Frankfurt, Germany.

must expect to continue serving the church as a deaconess; she must be familiar with the policies and procedures of the Commission on Deaconess Work; she must be in good health; she must be able to make adjustments under austerity; she must be sensitive to the needs and responses of people; she must be able to accept and appreciate the culture of the nation to which she goes; and she must be a good ambassador for our nation as well as a good witness for our Savior.

The program will be carried out in consultation with the Department of Work in Foreign Fields. The country selected may or may not be one in which the Woman's Division now has work, but there may be times when an exchange can be made with one of our overseas projects. There are now deaconess movements in several countries where the Woman's Division has work. Among those countries are the Philippines, Mexico, Cuba, and Brazil. Southern Rhodesia is beginning to train deaconesses. Miss Ruth Bartholomew, a deaconess on sabbatical leave, is helping set up a deaconess training program in Southern Rhodesia.

Several countries have already expressed an interest in the exchange program. It will offer opportunities of mutual benefit to those who participate in it.

Deaconesses in Bergen, Norway.

This program is not a new, untried idea. Several deaconesses have spent sabbatical leaves studying and working in other countries. Miss Bartholomew is on her second leave at Old Umtali in Southern Rhodesia. Miss Evelyn Berry received a degree at Lucknow University, Lucknow, India, and served on the faculty of Isabella Thoburn College. Miss Oscie Sanders made a special study for Colegio Americano in Porto Alegre, Brazil. Miss Helen Mandlebaum worked a year in England, taking the place of Miss Lily Fundell in a Presbyterian settlement. Miss Fundell spent that year in Nashville, Tennessee, studying at Scarritt College and working at Bethlehem Cente During her sabbatical year Mi Grace Thatcher studied at King mead College in England. Mi Julia Titus spent a year in O Umtali Mission, Southern Rh desia.

Not until this year, however, h a definite plan been worked out f an exchange program. The exper ence of those who have worke overseas proved to us that there great value in such a venture. W need a closer touch with deacone movements around the worl Through more frequent contacts w shall be able to encourage a strengthen one another.

an ecumenical project . . .

HOME and FAMILY LIFE

by

CLARA M. FRENCH

Executive Secretary, Southeast Asia and China

WHEN Dr. Irma Highbaugh went to China as a new missionary in 1917, very tle was being said about the ecuenical movement. Missionaries ent forth to witness to the power Christ and to acknowledge Him the One Lord, the *Una Sancta*. ney labored to build the Church, d in building the Church there veloped through the years chanls for cooperation and projects th strong united support.

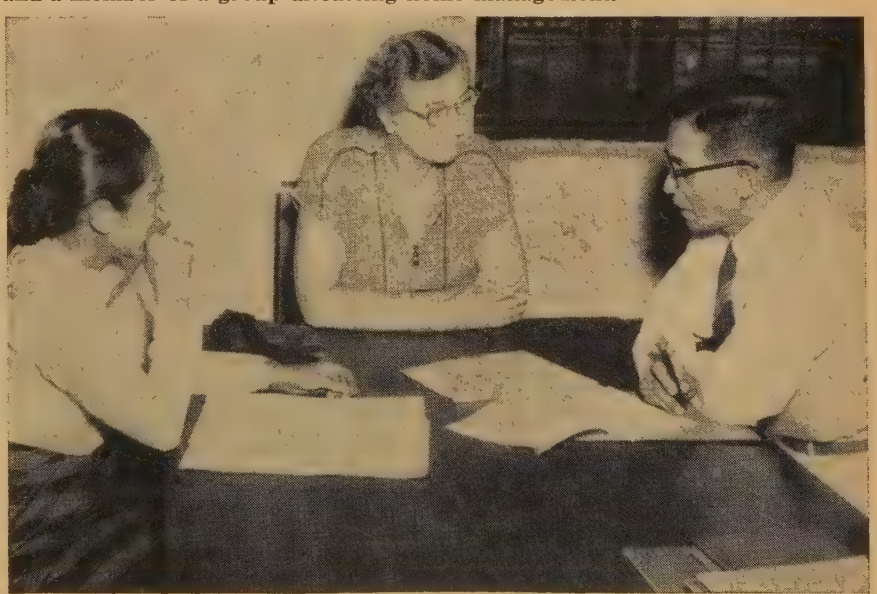
The work of Irma Highbaugh rough these forty years is one ntribution that the Woman's ivision of The Methodist Church s made to the ecumenical movent in Asia. Throughout these ars her support has come from ethodist women and she has rved increasingly in interdenomitional projects. Since 1950 her ork in Home and Family Life has en planned and administered by e International Missionary Coun in cooperation with the National hristian Councils in Asia. It has ken her into nine countries of sia, three of them areas in which e American Methodists do not rry on work.

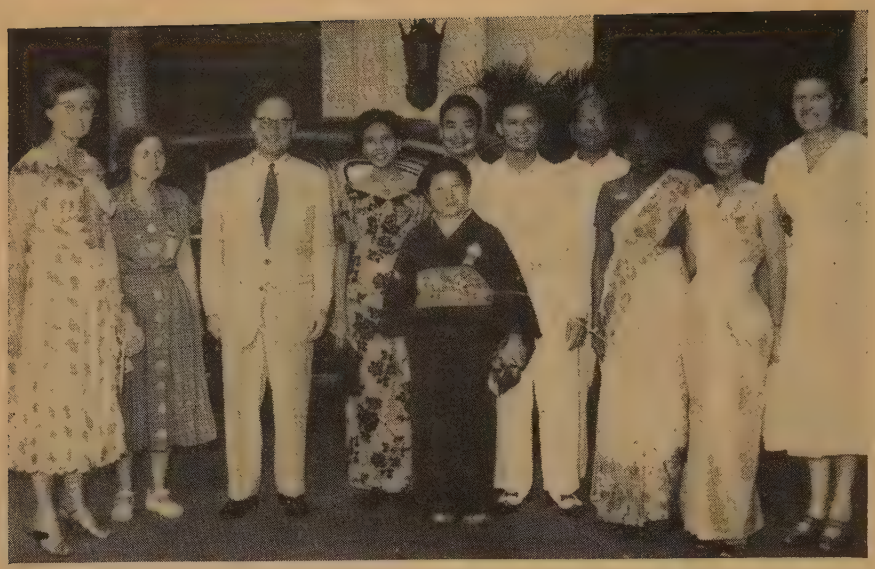
Dr. Highbaugh started work in e rural areas of North China. As evangelistic missionary she aveled about in the districts of ientsin and Changli. Like other issionaries of North China she came active in the program of e National Christian Council of hina. Rural work for women adually developed into special aining for Christian homes which cluded the whole family. These programs were centered in the churches, for to build strong churches there was need for strong Christian homes.

When war came to China in 1937 both missionaries and Chinese leaders were scattered. Some remained in occupied areas; others trekked west with students and fragments of schools. Dr. Highbaugh was among those who moved west. With a former colleague from North China she worked with Ginling College in establishing a rural service station on the outskirts of Chengtu. Students and leaders alike shared in the simple living of the country people. This center served the villagers and provided a training center for students. It also gave an opportunity to produce, out of actual rural experience, materials for family life.

At the close of the war in 1945 Ginling College, along with other refugee schools, returned to East China and Dr. Highbaugh was invited to join the staff of the National Christian Council in Shanghai. In 1949 the East Asia Conference in Bangkok, called by the International Missionary Council and the World Council of Churches, invited her to act as a consultant and to present a Christian Homes Exhibit. It was here that the Christian Homes Movement for all Asia caught fire. Delegates from countries outside of China were eager for her help. Before the conference was over an-

Dr. Irma Highbaugh working with the Editor of *The Christian Home* magazine and a member of a group discussing home management.





Dr. Irma Highbaugh, left, and some of the participants at the East Asia Christian Family Life Seminar-Conference held in Manila.

other war in China had closed the door to missionaries and she could not return to Shanghai. Thus, the work that had been carried on in one land was to be shared with other countries of Asia. The Philippines and Japan were the first two countries to benefit from this training. The experience in these two countries made her realize the need for studying the cultures of any land in which she might work.

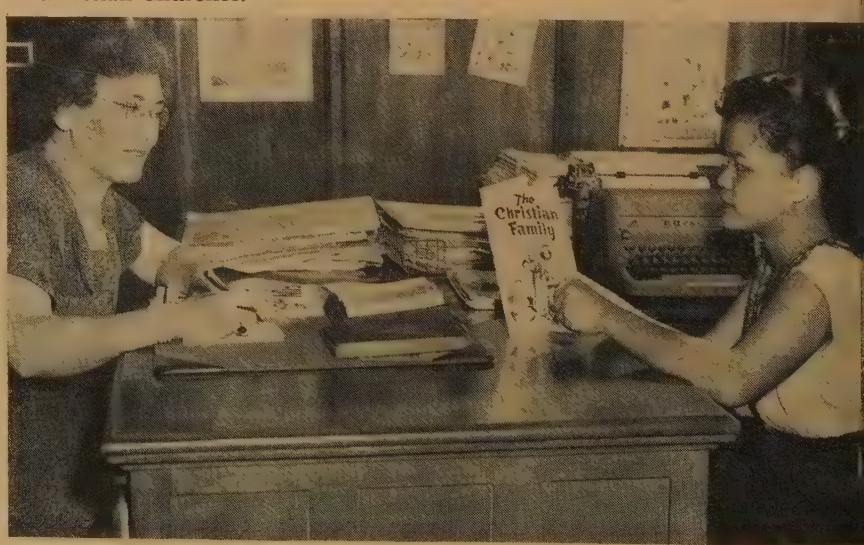
Following this term of service her furlough was spent at Cornell University studying family patterns of Southeast Asia. In cooperation with Agricultural Missions, Incorporated, a book on this study was published and it has been used widely in overseas churches. Two other visits helped to prepare her for this wider work: a visit to London acquainted her with the supporting churches from Britain; and attendance at the International Missionary Conference at Willigen, Germany, alerted her to the thinking of Asian leaders. It is well to note that although she was a regular missionary of the Woman's Division, she was responsible to the International Missionary Council through Dr. Glora Wysner, who conferred with the Woman's Division in all her plans.

During her present term Irma Highbaugh has carried on a Home and Family Life program in Burma, Malaya, Thailand, Korea, Indonesia, and Ceylon. In July of this year she will return home for her preretirement furlough.

Other leaders of The Methodist Church have worked with her in this venture. Dr. Ortha Lane, also from China, has given a full term of service to the interdenominational program in Home and Family Life in the Philippines. It was due largely to the work of the two people that the first region Seminar-Conference for Home ar Family Life under the East As Secretariat of the Internation Missionary Council was held Manila in the fall of 1954. D David R. Mace, a professor Drew University and a Britis Methodist, was one of the leade at this conference. From the Phi ippines came Rev. and Mrs. Qu ambao, a Methodist couple we trained in this field. Mr. Quiamba taught the first course on Fami Relations at Union Seminary Manila. Last year both he and h wife were invited to Lebanon t the Near East Christian Council help in a conference on the Chri tian Family. At present they a studying at Merrill-Palmer Scho in Michigan.

Through projects such as t Christian Homes Movement, Chri tians make a united witness to t One Lord. It is a natural outcom of the building of the Church. N with a sense of pride but with sense of gratitude we recall suc endeavors. The Church of Chri is larger than any one denomina tion or any one nation; it is wor wide, it is expressed in an ecumen cal movement.

Printed material was prepared when Dr. Ortha Lane (on the left) was se retary of the Home and Family Life Department of the Philippine Federatio of Christian Churches.



Toge Fujiha

OUTSTANDING *October Occasions*

by
MURIEL DAY

Bishop Edgar A. Love installing Dr. Willa Player as president of Bennett College, Greensboro, North Carolina.

COLUMBUS DAY? Halloween? Yes, they are October holidays, but I am thinking events in other categories, which me in October. Among them ere two outstanding inaugurans. The first was on October 14, 56, at Bennett College, Greensro, North Carolina, when Dr. illa B. Player was installed as esident. Bennett is one of only ro colleges primarily for Negro omen in the United States (Spelan College being the other); erefore this was a noteworthy casion. Dr. Player has been asciated with Bennett College since 30, first as teacher, then in other sitions. In 1952 she was elected ce-president. When Dr. David . Jones became too ill to carry rward the program of the college, recommended Dr. Player for e presidency, when the Board of rustees designated him as Presint Emeritus.

The theme for the inaugural year as "New Vistas in Higher Educaon for Women." Alumnae rerned to celebrate, and a Founders' ay Observance was held. Dr. arl W. Bigelow of Teachers Colge, Columbia University, gave the augural address before the large udience of official delegates from lleges and universities in every rt of the nation. It was a high privilege to be present when Mrs. W. H. C. Goode gave the invocation. Among the other prominent persons who participated were the secretary of the Board of Trustees, Mrs. H. C. Black, who presented the president to Bishop Edgar A. Love, bishop of the Baltimore Area, for installation. Mrs. J. Fount Tillman brought the congratulations of the Woman's Division of Christian Service.

A second inauguration was also significant—that of Dr. Foye G. Gibson as the fourth president of Scarritt College for Christian Workers, Nashville, Tennessee. It took place on October 30, 1956, in Wightman Chapel of the college. At the colorful ceremony, Bishop Roy H. Short, president of the Scarritt College Board of Trustees, presided and gave the charge to the president. President Hollis Edens of Duke University gave the address. It brought back pleasant memories when Mrs. Clara Tucker Perry read the Scripture. Mrs. Perry was president of the Woman's Missionary Council at the time of unification. Preceding the day of inauguration a series under the Fondren Lectureships was given by Dr. Eugene L. Smith of the Board of Missions. Mrs. E. U. Robinson, chairman of the Committee on Spiritual Life of the Woman's Division, represented the Division. It seemed natural also to have Dr. and Mrs. Hugh Stuntz present at the inauguration.

The four other meetings of Boards of Trustees attended during October were challenging because of the progressive leadership of their respective presidents. Pfeiffer College, Misenheimer, North Carolina, is bursting at the seams with an enrollment which has grown to 707. The first students to graduate from Pfeiffer as a senior college will be the class of 1957. The monthly college newspaper, *The Pfeiffer News*, carried a picture of twelve students from other countries, calling them "collegiate ambassadors." It also welcomed the new vice-president of the college, Mr. Walter I. Gibson, Sr. Mr. Gibson, an active Methodist layman, has been with the Industrial Lithographic Company, from which he retired at an unusually early age. The college staff has gained another strong member. To accommodate the increased enrollment and the faculty, it has been necessary to build three dormitories for boys, and to make full use of other dormitories for women on the campus.

Pfeiffer College is outstanding in the strength of its department of religion. Miss Mary F. Floyd, a

deaconess, continues to give guidance in religious activities. Her teaching load has been lightened by the addition of four other teachers in the field of religion. The great achievement at Pfeiffer College from a material standpoint is the securing of all funds needed to match the gift from the Gustavus and Louise Pfeiffer Research Foundation for the purpose of strengthening the Science Department. A new science building will be erected.

Huston-Tillotson College, Austin, Texas, is another four-year college in which the Woman's Division has an interest. For many years the women of Methodism have maintained Eliza Dee Hall on the campus of the former Sam Huston College and supported the Home Economics Department. The merger with Tillotson College, an institution of the Congregational Church, meant that the home economics equipment had to be moved to the new campus. Eliza Dee Hall, however, with the full cooperation of Dean Habein, dean of women, has become an international house for students attending the University of Texas.

A fine team, Miss Carmen Lowry, deaconess, Mrs. Margaret McCracken, and Mrs. Mary Marsh, insures the continued success of this enterprise. I wish everyone could see the "homey" and attractive dining room.

While I did not attend the inauguration of the new Huston-Tillotson president, Dr. John J. Seabrook, I was present at the meeting of the Board of Trustees which is striving to meet all standards.

National College for Christian Workers, Kansas City, Missouri, now a coeducational college, always seems to have new plans for progress. This year was no exception. Under the leadership of President Lewis B. Carpenter and the guidance of the president of the Board, Mrs. Franklin F. Lewis, plans are being considered to enlarge the recreational facilities. This "consecrated hilltop campus" with the chapel at its center is beautiful.

Paine College, Augusta, Georgia, was honored by the presence of its former president, Dr. E. C. Peters, at the executive meeting of the Board of Trustees. The newly elected president, Dr. E. Clayton Calhoun, will carry forward the progress begun by Dr. Peters. Dr. Calhoun is a former missionary to China. Mrs. Calhoun has been an active leader in the Woman's Society in Florida and in the Southeastern Jurisdiction. In Dr. Calhoun's report to the board, he said, "Not once have I doubted the call under which I came." His inauguration will take place next spring. The day before the executive committee met, the George William Walker science building was dedicated. This building was made possible largely through capital funds of the United Negro College Fund.

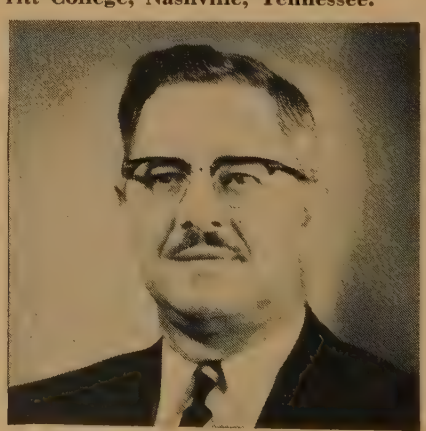
Wood Junior College, Mathiston, Mississippi, has recently formed an advisory board with which I met in October. A major action was the approval of the study, re ommended by the Woman's Div sion, of the present program a future development of the colleg Dr. Charles T. Morgan is the pres dent of Wood Junior College, whi is maintained by the Woman's D vision. With justifiable pride, will guide you to the Cathedral the Pines, an outdoor place assembly which can be used f many types of meetings. He w also show you the newest buildi on the campus, the Florence a Irving Wood Memorial Buildin Of especial interest are the litt chapel and the beautiful art trea ures room—both included at t request of Mrs. Wood.

Each year a Workers' Confe ence for the faculty and staff me bers of the Negro and white educ tional institutions is held in t southeast. The theme of the co ference held at Erie School, Oli Hill, Kentucky, in October w "Christian Training for Life A justment." There were eight s sions under the leadership of D Ernest Snodgrass and Dr. Jo Ginther of Emory University. M Claire Lennon, of Allen Hi School, was a most helpful lead of the four worship services.

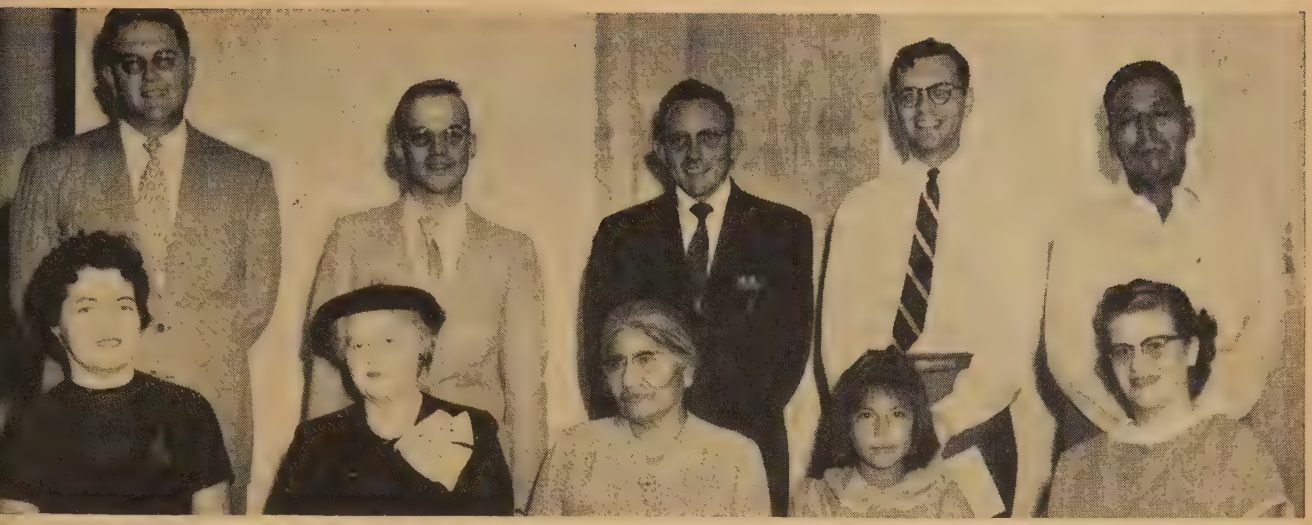
These schools and colleges a only eight of the thirty-one educ tional centers of the Departme of Work in Home Fields. We m mind you that the interpretati of the place of all these educatio institutions is one of the quadre nial goals for 1956-60.

Dr. E. Clayton Calhoun, President of Paine College, Augusta, Georgia.

Dr. Foye E. Gibson, President of Scarritt College, Nashville, Tennessee.



Mr. Walter I. Gibson, Vice-Presider Pfeiffer College, Misenheimer, No Carolina.



articipants at the dedication of the educational-recreational building. Seated, left to right: Miss Cornelia Russell, Execuve Secretary, Town and Country Work; Mrs. Charles Trowbridge, President Southern California-Arizona Conference Voman's Society of Christian Service; Mrs. Marie Johnson, Miss Avis Emerson, Mrs. Eugene C. Johnston. Standing, ft to right: Rev. Donald Lathrop, First Methodist Church, Yuma; William Hust, U.S.-2, Boys' Work; Rev. Eugene C. ohnston, Head Resident; Rev. Dale Dunbar, Somerton Methodist Church; Albert O'Brien, Sr.

A Dream Fulfilled

through Week of Prayer Offering

by RUTH NESTINGEN

The Yuma Methodist Indian Mission equests the pleasure of your company at the dedication of the new ducational and Recreational Building n Sunday the thirtieth of September at three o'clock in the afternoon at the Yuma Methodist Indian Mission Fort Yuma, California

NOT just an ordinary invitation this! It is the fulfillment of a dream of Indian nd white Americans alike laboring courageously with inadequate acilities. As early as 1903, Methdist women responded to a request rom the Indians for Protestant eadership, and the mission was arted. The first worker traveled n foot over rough, dusty fields to all on the Indians. Even though e had to speak through interreters, he conveyed his love and oncern for the people and gained heir confidence.

Disasters like the flood of 1916, hich washed away the mission arsonage and chapel, failed to aunt either the missionaries or the ndians. They built again—on higher ground! In 1923, when the workers had to leave because of ill health, a former minister sent weekly sermons which were read to a blind Indian-American by Mrs. Marie Johnston, a charter member of the church. The blind man, Mr. Joe Homer, in turn, memorized the sermons and delivered them to the congregation on Sunday!

Activities were expanded, for the need was tremendous. A beadwork program was developed to help the Indian-American keep alive his fast-dying art, and to help some of the families earn a small amount of money. A sewing and cooking program helped with economic problems, while menu planning and child care training improved home life, as well as health. Immunization shots were given, along with physical checkups for the children. Youth activities, crafts, Scouts, choirs, woodworking shops, 4-H clubs, camping and recreational opportunities for all ages met a deep need for these people so isolated from the broader American society.

All areas of the church program came into being, including an active Woman's Society of Christian Service. An outdoor dining shed was built, and showers were installed which provided the only facilities many people had for bathing. But more space was desperately needed.

In 1953, one of the workers wrote: The coming five years will bring tremendous changes on the reservation and to the Indian way of life. The government is putting into action its plan to free the Indians from all Federal supervision and assistance within three to five years. There will be an allotting of lands and granting of titles to property. The helpful Indian agent will no longer be available to give advice on legal matters (or even to read their mail), and the free medical care at the government hospital will cease. This will be a serious period of transition for the Indians, and no doubt they will bring many problems to the Methodist Mission as their only capable and

trustworthy resource. We only hope and pray that the Yuma Methodist Indian Mission will be staffed, equipped, and spiritually strong to shine as a bright beacon to the Indians during these treacherous and confusing times.

The need for new facilities was obvious. The Woman's Division of Christian Service, through the Department of Work in Home Fields, is attempting to meet these changing needs. The decision to construct a building which could be used for Christian education on Sunday and for recreation during the week was reached after much deliberation on the part of the local advisory committee, whose representatives included people of the reservation and of the churches in the surrounding area, as well as Woman's Society officers and mission staff. Their decision was approved by the Woman's Division, and this project was designated to receive the 1953 Week of Prayer offering. Plans were approved in September, 1955, and the building completed in August, 1956.

The altar in the sanctuary has been improved; the garage apartment for the youth worker has been remodeled. Best of all, the new building stands open and ready for all types of program. It is modern, spacious, adequate, and attractive.

"The new building is a fine structure," writes the local treasurer of the mission, Mrs. Felix Roll. "It can accommodate a large gathering but, with the dividing walls is easily adapted to smaller groups. We are pleased with the kitchen, too . . . and would be proud to have it for our own. The location and adaptability of this building make it a great asset. It was surely needed and we know it will be used."

Early in September the head resident, Mr. Eugene C. Johnston, wrote, "We have been using the building for all activities for the past two weeks. The folding doors are wonderful, and those two additional rooms give ample space for Sunday-school classes."

The dedication service symbolized the fulfillment of this dream for a Mission already deeply rooted in the lives of its people. Among the participants in the service were the Yuma Mission Choir; representatives of three generations of Indian-Americans; the president of the Southern California-Arizona Conference Woman's Society of Christian Service; the executive secretary of Town and Country Work of the Woman's Division; local ministers, staff, and the contractor.

Here we are in our new Nursery School at Methodist Community House, Grand Rapids, Michigan.

Methodist Community House Dedicates New Home

ON September, 1902, a group of Methodist women in the Grand Rapids District of the Michigan Conference decided to open work for foreign-born people. They began settlement work in a store building on Ellsworth Avenue, Grand Rapids, Michigan. That first year the kindergarten children came five mornings a week, and girls eight to thirteen years of age came in the afternoons. The second year boys came two evenings a week. Instruction was given also in citizenship, American cooking, reading, and writing.

Fifty years later, in September, 1952, a drive was begun which resulted in the purchase of the present Methodist Community House property at 904 Sheldon Avenue, Southeast. This property was purchased in April, 1953. A new $30,000 addition for the Nursery School was dedicated on December 2, 1956. The Hon. Paul G. Goebel, mayor of Grand Rapids; Mr. Wilson Ranke, president of the Board of Directors of the Council of Social Agencies; and Dr. Maurice McKean, superintendent of the Grand Rapids District, participated in the dedication service.

The program today is threefold. The Day Care Center for the children of working mothers is conducted five days a week, 7:30 A.M. to 5:30 P.M. It is interracial and interfaith. The group work program includes seventeen groups, classes, and clubs, manned by fifty-two volunteers. These groups are designed to meet the needs of the boys and girls, men and women of the immediate neighborhood. The counseling program offers two types of service: immediate relief and long-term change and development.

The brotherhood ideal was reiterated in the dedication service.

As a symbol of our faith which is rooted in the conviction that God is Father of all and that all men are brothers, we dedicate this building.

To confront the local church with the challenge of recruitment for missionary and deaconess service

To create a fellowship without barriers in local church and community (Reading the Charter of Racial Policies)

To identify herself with peoples of the world

To speak and act boldly in Christ's name for justice and peace for all people

START WITH THE INDIVIDUAL

In the Process of Identification

JESUS' teaching about the Fatherhood of God was done through emphasis on the individual: one sheep, one coin, one sparrow, one son. In his healing ministry, and in his conversations, his was a person-to-person relationship.

In our attempt to identify ourselves with peoples of the world, we shall be wise if we start with identification with one individual. Perhaps, indeed, this is the key that unlocks the whole mysterious process of identification. The suggested steps of implementation for our sixth quadrennial goal are practical procedures; but before we can think ourselves into the experience of the many, shall we follow the emphasis of the Master Teacher who saw the individual uppermost, in any mass situation? Shall we recognize, too, that this is no easy process that we are contemplating? We seek help from various sources:

In Anne Morrow Lindbergh's *Gift From the Sea* [1] she points up the seemingly impossible situation that confronts us as human beings sensitive toward another's needs, and then goes on to suggest that the answer lies in the individual approach:

". . . just how far can we implement this planetal awareness? We are asked today to feel compassionately for everyone in the world . . . to implement in action every ethical impulse aroused by our hearts and minds. The inter-relatedness of the world links us constantly with more people than our hearts can hold. Or rather—for I believe the heart is infinite—modern communication loads us with more problems than the human frame can carry. . . . My life cannot implement in action the demands of all the people to whom my heart responds. . . .

"Faced with this dilemma, what can we do? . . . Because we cannot deal with the many as individuals, we sometimes try to simplify the many into an abstraction called the mass. . . . But can one really feel deeply for an abstraction called the mass? . . . have we not also been awakened to a new sense of the dignity of the individual because of the threats and temptations to him in our time, to surrender his individuality to the mass? . . .

"The here, the now, and the individual, have always been the special concern of the saint, the artist, the poet, and—from time immemorial—the woman. . . . It may be our special function to emphasize again these neglected realities, not as a retreat from greater responsibilities but as a first real step toward a deeper understanding and solution of them."

Elizabeth Goudge, author of *The Rosemary Tree*,[2] portrays this need for identification with others through the thoughts of one of her introspective and discerning characters:

"The fortunate . . . should not insulate themselves in their good fortune. If they could do nothing else they could pray . . . trying to make it real to herself by letting the travail of her mind bring forth one concrete fact at a time to pray about; one child in danger, some particular man in darkness, some particular prisoner facing the world again with fear and shame; God knew who they were, even if she did not."

One writer stresses our most urgent concern in terms of our obligation to youth when he reminds us that adolescents are not mere statistics; that they are somebody's sons and daughters; and society cannot shun its responsibility for every one of them.

There is a haunting note in the words of Eugene V. Debs, spoken a generation ago:

"While there is a lower class, I am in it,
While there is a criminal element, I am of it,
While there is a soul in jail, I am not free." [3]

Finally—and it suffices without amplification—the greatest of all injunctions as to identification with the individual:

"Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me." (Matthew 25:40, R.S.V.)

[1] *Gift From The Sea*, by Anne Morrow Lindbergh. Pantheon Books, Inc.: New York, 1955; excerpts from pages 124-128. Used by permission of Pantheon Books, Inc.

[2] Reprinted by permission of the publisher, Coward-McCann, Inc., from *The Rosemary Tree* by Elizabeth Goudge. Copyright 1956 by Elizabeth Goudge.

[3] *Challenge and Power*, by Wade Crawford Barclay. Abingdon Press, 1936; page 143. Used by permission.

GOAL 6

The Call: To every member of every Woman's Society of Christian Service and Wesleyan Service Guild:

To identify herself with peoples of the world
By—

- Becoming acquainted with the missionary program.
- Evaluating her own personal relationships with others.
- Cultivating opportunities to learn from people of all races and cultures.
- Losing herself in the joy, sorrow, needs, and achievements of others.
- Giving of self, time, and possessions for others.

The Centennial in India . . .
a missionary's report

by

ADIS ROBBINS

I HAVE just returned from Lucknow, where I attended the Centenary celebrations of he Methodist Church in India. It as such a wonderful meeting that am still living in its inspiration nd awe. I think what impressed ie most was the spirit of the cele- ration. It was like a big family eunion with folks greeting friends hey had not seen for a long time.)ur Methodist people gathered rom all over India, both Indian eople and missionaries. Everyone eemed so happy to be there. The uge long tent seating 4,000 was ull most of the time. The meet- ngs of the Centenary made me ware of Indian leadership and alent as I never had been before.)r. A. Ralla Ram and Rev. A. J. haw made the arrangements, and hey so ably took care of the enter- ainment and program. Wonderful nusic was furnished by the choir f Isabella Thoburn College. Then cattered in between speeches were ovely numbers by choirs from dif- erent language areas, one the Telegu choir, and another the Santal choir, and a Hindustani choir.

About fifty Americans were present. Two outstanding messages were given by the visiting American bishops, Arthur J. Moore and Ivan Lee Holt.

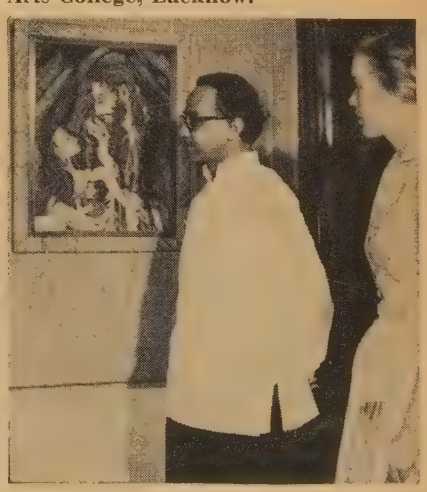
In Reid Hall on the campus of Lucknow Christian College was a mammoth exhibition in which every phase of the work was depicted. Displays from hospitals, schools, and village centers included models, pictures, and other visual aids. An exhibit of Christian art, by Indian artists exclusively, was the first of its kind ever to be held in India.

One afternoon there was an All-India Woman's Society of Christian Service meeting. Miss Lucile Colony, executive secretary of India and Pakistan, and Mrs. John M. Pearson, new chairman of the Department of Work in Foreign Fields of the Woman's Division, were the speakers. Reports from the various conference Societies were given. The total money reported collected in four years was over $10,000. The group is now contributing to the Nepal Mission and the Warne Baby Fold.

Climaxing the Centennial was the Communion service in which seven bishops and fifty preachers officiated. The elements were passed through the audience of 4,000, and all participated at the same time. The experience was symbolic of the spirit of fellowship that permeated the entire celebration of the first hundred years of the Methodist Church in India.

Mrs. John M. Pearson, Chairman of the Department of Work in Foreign Fields, brought greetings from the Methodist women of America to the Centenary.

Miss Esther Armstrong views paintings with the Principal of the Government Arts College, Lucknow.



The beginnings of the Woman's Foreign Missionary Society in Boston were dramatized during the Women's Rally, November 2, at the Centenary Celebrations.

the command is *To Go*

by

LOIS BIDDLE

Miss Biddle is district evangelist in Bulandshahr, United Provinces (Delhi Conference), India.

JESUS told us to "go." So we have gone by jeep, train, bus, *ekka, tonga, neri, ricksha,* bicycle and by foot. For many of those miles Mrs. Prasad, my assistant, and I were together.

We have gone *to the towns.* Most of our schools are in the towns of the district. Our efforts have been to improve the quality of the teaching as well as the physical equipment. A temporary tin shed was erected as a necessity in one place when the school outgrew the teacher's courtyard. Midyear exam results were better than before. The children no longer misunderstood and feared us, and they answered more freely. Some, however, were still not quite sure just where their hearts were located, and some teachers were discouraged that their charges did not show better progress. "We had them memorize all those answers just yesterday," they said.

We have gone *to the mahallas* in those towns—to the sections where our Christians live. For me the hardest work of all is in these areas where urban sophistication has crept in. Although we have been able to organize classes of older girls with the Bible Readers and approximately a hundred girls are now learning Bible, Hindi, health, arithmetic, and handicraft daily, the work still proceeds with difficulty. Most of the girls belong to the sweeper group. They come from their work at noon, wash and go to collect the bread which is part of their wages. Then they study until about 2:30 when they must go back to work again. Usually, because of old customs, they will not meet in one central place. Their time is always limited. They say, "Wait until the days are longer." We know that with the longer days of summer there will come the lethargy from heat.

Organizing women's groups in these situations is difficult also. The problems are: how to get them to meet together, how to develop leadership among them, and how to make worship more vital. In one town the minister was instrumental in securing Sunday as a holiday for his *mahalla* Christians so they might come to worship. Now when the bell rings for worship they are busy bathing and washing clothes in the precious free time.

We have gone *to cities:* to Delhi for equipment, to Aligarh for eye glasses for eight workers who are now doing better work, and we have gone far and wide for committee meetings.

We have gone *into homes.* When Mrs. Prasad was ill, I spent four days in each town where we have schools, living with the family of the teacher or in the home of the preacher. Long discussions by candle and lantern light, after a meal of curry and chappattis and a hot cup of tea helped to develop a feeling of working together. Sometimes my bed was on the porch, sometimes in rooms where scurrying rats caused mud to fall from between the bamboos of the roof. Always I was given their best and lacked nothing. There have been numberless teas in homes of Muslim and Hindu friends, all of whom are willing to cooperate in improving the lot of less fortunate peoples and some of whom are seeking a fulfillment for their own daily living.

We have gone *into the villages.* Around each town we visited those villages where the people are interested in having their own schools. In spite of the compulsory education clause in the constitution there are not enough schools or teachers to go around. As a result of our visits we are preparing to open two new schools in villages where the people will provide both the place for the school and the living quarters for the teacher. One hopeful place is still without a school because there is no empty house, and the people are unwilling to pay the price in money or labor for what they thought they wanted so badly.

As Conference Basic Education Counselor I have traveled thousands of miles and have had many unforgettable experiences, attaining an over-all view of our many one- or two-teacher day schools. The plans for the annual teachers' institute have grown out of the needs seen in these visits—out of hours of sitting, listening, watching, asking and answering questions, and out of the hours of meditation enjoyed while riding from one place to another. This year we shall strive for a higher quality of teaching in the first classes—our weakest spot.

There is nothing our work does not include. We preach and pray, talk health and take people to doctors and hospitals. We strive for sanitation, for kitchen gardens, for literacy and libraries, to locate young men and women in suitable positions, and always to help people to know their real needs and

QUIZ ON INDIA

. Name the Executive Secretary.
. Give the number of Woman's Division missionaries.
. Name at least five missionaries.
. List the types of work.
. Locate at least ten projects.

This information may be found in the *Seventeenth Annual Report.**

* Available from Literature Headquarters, 7820 eading Road, Cincinnati 37, Ohio; or Distributing Offices. Price 75 cents.

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elp themselves, whether their eeds be spiritual, mental, or physcal.

It is easy to give things. It is nuch harder to help people to find way to get things themselves. We o many things we would never ave thought we could do. We ork long hours in difficult situaions. We eat food we do not want, peak softly when anger strives to ome to the front, accept silently he derision of those who know no etter, and accept humbly the imple love of many. And we hrive.

There is always strength enough nd usually wisdom enough for hat is demanded of us. We do ot fear to go forward, for Jesus oes with us. Though we are weary ometimes, though we wish we ould sit by the roadside and close ur eyes to all that needs doing, yet hen Jesus goes with us our feet ake wings and we go on, confident hat we are not alone and that othing will be demanded of us beond our strength.

Items of Interest

A Wall Clock—African Style. How would you know when to dismiss school on time without a clock? I learned one method from Samuel. I was observing his teaching in the one-room church which is converted into a classroom five days a week. He said that when the sun's rays reached a certain mark on the wall it would be five o'clock and time to go home.

Though I should have returned earlier to the mission school, out of curiosity I decided to stay and check the time--comparing his wall mark with my Elgin. When my watch said five o'clock, his lacked about ten minutes.

Then the teacher from a neighboring village came by. He announced that by his real wrist watch it was time to go home. Samuel humorously remarked that his sun clock must be slow. The students filed out of the classroom, singing as they went. One stopped briefly to make a new mark on the wall to make up for the change in season and change of the sun's rays. So with "winding up" every few months Samuel's clock serves its purpose.—Doris Bennett, Malange, Africa

Brazilian Methodist Youth Meet in Porto Alegre. The fourth National Conference of The Methodist Church Fellowship of Brazil was held recently in Porto Alegre. Colegio Americano and Instituto Porto Alegre served as joint hosts for the three hundred fifty young people who arrived by trains, busses, cars, and planes.

The entire group was divided into twelve "tribes," each bearing the name of an old Hebrew family. In these "tribes" the alert young Brazilian Methodists gave themselves to study and discussions. On three afternoons they visited in the homes and invited the families to the evening services held in the various churches.

When the day was over the groups returned to the Colegio Americano to discuss their experiences, drink hot chocolate, and share in moments of worship.

Bishop Sante Uberto Barbieri of the River Plate area gave the theological lectures each day, challenging the young people to dedicate their lives in Christian service. Following his lectures the "tribes," over cups of coffee, discussed the implications of his messages and formulated questions for the next session.

Seminary in Cuba Begins Its Eleventh Year. The Evangelical Seminary of Theology is beginning its eleventh year with the largest enrollment in its short history. Located in Matanzas, Cuba, in what was originally a social center belonging to the Woman's Division, this interdenominational school has experienced remarkable growth. Today there are nine buildings--the original building now serving as the Administration Building, three homes for the professors, library, dining room, girls' dormitory, boys' dormitory, and the chapel.

During the special Tenth Anniversary celebration graduates of the Seminary came from all over the island. The Woman's Division has cooperated in this Seminary not only by erecting buildings and giving financial support, but also by assigning some of its finest missionaries to teach on the faculty. One was Miss Lorraine Buck, who taught there nine years.

(Continued on page 46)

THE 1957 CONFERENCE ON MISSIONS

By MRS. H. F. BRANDT
Chairman

Small work groups afford opportunities for participation.

CHANGING world conditions require new approaches to missionary endeavors. Social, economic, and political changes everywhere pose new problems and make new demands upon the Christian church. In the hope of interpreting these changes and the relationship of the agencies of the Woman's Division in meeting the new needs, a Conference on Missions will be held at Buck Hill Falls, Pennsylvania, March 3-7.

This will be the second such conference under the auspices of the Woman's Division of Christian Service. The first one, held in April, 1953, brought a group together for the specific purpose of learning about the expanding missionary enterprise, the philosophy of missions, and the relationship of world missions to the ecumenical movement. That conference met a very definite need in giving information and interpreting present trends in missions. More than that, it required a re-evaluation of one's personal sense of mission and a rededication of abilities and resources to meet the tensions of the world. The group which met in 1953 made an urgent request that a conference with a similar purpose be held each quadrennium.

Plans for the 1957 conference are now well in hand. The personnel again will include women representing local Woman's Societies of Christian Service, district, conference, and jurisdiction officers as well as members of the Woman's Division.

The staff of the Woman's Division, together with workers from home and foreign fields and nationals from some of the countries where the Woman's Division is at work, will give specific information regarding the situations in which missionary activity is carried on and interpret the work being done, or which needs to be done, to meet the problems and tensions presented in the plenary sessions. Dr. Henry P. Van Dusen, Dr. Nels Ferré, Dr. Tracey K. Jones, Jr., Dr. Vernon W. Middleton, Dr. Roswell P. Barnes, Dr. Floyd Shacklock, and Bishop W. Earl Ledden will speak at these sessions, and Dr. James K. Mathews will lead a period of Bible study each day.

There will be general discussion periods following the addresses and panels, and smaller groups will meet in the afternoons when the work of the Woman's Division will be presented by staff and workers. Still smaller work groups will endeavor to suggest ways of interpreting the conference to local Societies and to suggest action which these groups and individuals can take to implement the information and inspiration gained from the conference. The total personnel of the conference will be less than three hundred. These persons will have the responsibility of translating inspiration and information into action.

While it is true that attendance at the Conference on Missions is limited, there are ways in which every member of the Woman's Society and Wesleyan Service Guild may be a part of it. Will you not pray that every person attending—whether speaker, staff, youth delegate, missionary or deaconess, member of the Woman's Society or Wesleyan Service Guild—may be inspired and challenged to move forward with a deepened spiritual experience into the areas of need where their responsibilities may lie? There may be youth or women from your Society who are given an opportunity to attend this conference. Will you not endeavor to see that any obstacles which might prevent them from attending are cleared away? Each of you can be watching for reports which will be coming to your Society following the conference and see that they are brought to the attention of your Society or Guild. Information will come through the pages of THE METHODIST WOMAN and WORLD OUTLOOK, by reports at district and conference meetings and in the program of the Schools of Missions and Christian Service in the summer of 1957 as well as through the regular channels of correspondence from jurisdiction through to local officers.

Someone, in evaluating the conference four years ago, said, "Its influence was felt round the world." You can help to make this true of the 1957 Conference on Missions.

How to Report a Meeting

by

MAUDE WHITE HARDIE

ONFERENCE and district meetings are coming along. If you are a delegate from our local Society and will be ked for a report of the meeting tended, there are certain points ou may want to keep in mind. Or, you are one of the folks back me who, in due course of time, ill be listening to a report, you ant it to be the right sort of re- rt. So, this is a subject for all of , though addressed more directly those who will be doing the re- rting.

The purpose of the meeting. No ficial gathering should be just ne more meeting." Life is too ll to justify taking people's time nnecessarily, and there is a dis- nct purpose behind every meeting at the Woman's Society of Chris- an Service holds. Is it for fellow- ip? Inspiration? Information? composite of all three? You will ant your report to show that it as a balanced program you at- nded.

Note taking. You will find that a small notebook is better than trying to make notes on your printed program, and both are better than trusting to your memory. Probably you will take more notes than you will use in your report, so it may help to make a cross alongside such outstanding facts as you will surely wish to share.

Accuracy. Be accurate in your notes as to who the speakers are and what it is that they say. Misquoting a speaker can have unfortunate consequences. If you are using statistics, be sure to have the figures right. Select the most telling ones. Wherever possible, note *comparative* figures showing increase or decrease over a given period. Unrelated figures mean but little to most of an audience.

Don't let your notes get cold. Immediately after the meeting, start to outline and prepare your report, even if the giving of it is some time away.

In preparing a report, whatever the length of time allotted you for speaking, a clear outline is important. The fullness of detail can be governed by how long a report you have been asked to give, and whether you are dividing the time with other speakers. In making an outline it is important to apportion the time according to the value of the items covered. Too often, undue stress is laid on relatively insignificant details: a few sentences should suffice to give the atmosphere, setting, and menu!

A chronological approach to a report—that is, taking the program items in their sequence and commenting on each—needs careful watching lest it become overly detailed and boresome. A report should give not only facts and ideas, but an interpretation of them and their application to the local situation. To do this, it is often advisable to summarize, or group, various items from the program, even though they came at different parts of the day.

Something to illustrate your report will make it more vivid. This might be a piece of literature from the literature sales table—or a newspaper writeup of the meeting (which you might display without reading, and then post on the bulletin board)—or a picture of one of the main speakers.

Generally speaking, with a report of this sort, it is better *not* to read it. Have statistics and names of speakers in hand so you can refer to them, but in the main, give your report extemporaneously, using your outline as a guide. If you are not an experienced public speaker you might like to try it out on the family first and note their reactions; but don't get self-conscious because of anything they say.

Remember that you are not making a speech but sharing an experience which you have found to be worth sharing. Speak loudly enough to be heard by that last woman in the back seat. And finally, keep within the time allowed you. If the chairman shortens your time, shorten your speech, even at the cost of some interesting features. The impression you leave will be a happier one.

Our best wishes to you.

CIRCLES *Worship and Program Suggestions*

Identification With the Peoples of the World

by MRS. A. T. LOBERG

Secretary of Spiritual Life, North Central Jurisdiction

WORSHIP SETTING: Small table with cover of brown crash; breadboard and loaf of homemade bread with several slices cut; unlighted candle in simple holder.

LEADER: Let us meditate in silence that we may catch the real meaning of our worship setting. . . . Let us sing together the first verse of "Break Thou the Bread of Life" (*The Methodist Hymnal,* No. 387).

LEADER: Give us this day our daily bread. Whenever I look at a loaf of brown, crusty bread, I think of the many things which have gone into its making—the seed planted in God's good earth, the rain and the sunshine, the harvesting, the making of flour, and finally the hands which shape it and make it into a loaf. Jesus often spoke of bread. He gave it to the hungry multitude on the hillside. He blessed it as he shared it with His disciples in the Upper Room, and on the road to Emmaus His friends did not recognize Him until He entered their home and broke bread with them.

Let us sing the second verse of our hymn.

LEADER: It is written: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (*Lights candle.*) Jesus said, "I am the bread of life." We need the physical strength and stamina received from bread, but we also need spiritual bread if we are to live, and learn, and hope, and reach toward the stars.

As we think of our Sixth Goal, **To identify herself with peoples of the world,** we are conscious of the great hunger in our world today, and of our responsibility as Christians. Jesus said, "Feed my lambs . . . feed my sheep." Before we can really become identified with the peoples of the world we must know them. One way to know them is through our missionary program. (Holds up *Seventeenth Annual Report.*) I am suggesting that our circle purchase a copy and circulate it as a reading project for the year, for it does tell the story of our work with the peoples of the world.

Today we have with us guests from Southeast Asia. As we listen to them may we catch a new vision of our world and its needs. (*Introduces guests who may be members of the circle, wearing costumes if possible.*)

LEADER: Mrs. A., will you tell us what we mean by Southeast Asia?

MRS. A. (*steps to a large map on the wall*): Southeast Asia to Methodist women means Burma, Malaya, Indonesia, Sarawak, Philippines, Hong Kong, Taiwan—the places where we are at work. (*For speech material, see article, pages 8, 9 of the February, 1956, issue of* THE METHODIST WOMAN.) Have you seen the pictures in the October, 1956, WORLD OUTLOOK? (*Turns to pages 27-34, comments on each, also shows leaflet,* Southwest Asia.)

LEADER: Mrs. Lee, we understand the women who attended the World Federation of Methodist Women at Lake Junaluska were thrilled with your talk. Won't you share your experience with us? (Woman portraying Mrs. Lee *uses material from page 18 of the January issue of* THE METHODIST WOMAN.)

LEADER: Thank you for your very real picture. Now Mrs. Valencia will tell how the Woman's Society is organized in the Philippines. (*Using material on page 20 of this issue, a member portrays Mrs. Valencia.*)

LEADER: Hasn't this been interesting and challenging? We are grateful to our guests for lifting our horizons. But Southeast Asia is only one part of the world. We must become acquainted with the other countries, too. (*Indicates articles of interest in* WORLD OUTLOOK *and* THE METHODIST WOMAN, *and refers again to importance of the* Seventeenth Annual Report.)

There is another facet to this goal of identification—evaluating our own personal relationship with others. (Refer to article on page 34 and ask each one to read it.)

When we know, we care. When we care enough, we share. Let us stand and form a prayer circle, a symbol of our world-wide fellowship, as we remember in intercessory prayer these fields of service and our workers there. (Use *Prayer Calendar.*)

BENEDICTION: Father God,
Unite our hearts in love,
Our hands in service,
Our minds in understanding
And our love in action.[1] Amen.

[1] From *Bridges to Understanding,* page 7.

Note: All material mentioned may be ordered from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. *Seventeenth Annual Report,* 75 cents; *Prayer Calendar,* 50 cents.

QUIZ

1. Who come as Christian interpreters?
2. An exchange program. Explain.
3. A contribution to the ecumenical movement. Whose work?
4. Name new college presidents.
5. Chronological approach needs ————. Complete sentence.
6. Basis of communication. How begin?
7. A wall clock. Explain.
8. Objectives of educational institutions in home fields.
9. Identify Jane Wu, Martha Graf, Peggy Billings.
10. What is RAVEMCCO?
11. A centenary celebration?
12. Conference on Missions. Give high lights. Remember Week of Dedication—March 3-10.

A DAY APART SERVICE

by

MRS. E. U. ROBINSON

The Call: To every member of very Woman's Society and Wesyan Service Guild, to commit erself to the spirit and principles Christ for the whole world.

Quiet Music: "Spirit of God, escend Upon My Heart," No. 79, *The Methodist Hymnal.*

Reader: But you are not in the esh, you are in the Spirit, if the pirit of God really dwells in you. Romans 8:9, R.S.V.)

Prayer in Unison: O Thou who rt Father, Son, and Holy Spirit, hou who art the Creator and Reeemer of my life, help me to lay side my anxious concern about the mporal things of my life and asten my heart and thought upon hee. Help me to listen for Thy oice that I may hear the word of hy direction.

Have mercy on me, O Lord, for ıy little faith in Thee. Strengthen ıy love for Thee. May Thy Spirit o probe the depths of my life that ıy soul will be purged of all that inders me in witnessing fearlessly or Thee. In Christ's name. Amen.

Solo Voice:

Spirit of God, descend upon my heart;
Wean it from earth; through all its pulses move;
toop to my weakness, mighty as Thou art,
And make me love Thee as I ought to love."

Leader: Every member of the Woman's Society of Christian ervice and the Wesleyan Service Guild is called to commit herself to the Spirit and principles of Christ for the whole world.

My life grows in His Spirit through the daily practice of holy habits of Christian living.

When my inner life becomes spirit-filled, I become one with Him in His surrender and in His mission.

Reader: "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." (Acts 1:8, R.S.V.)

Solo Voice:

"I ask no dream, no prophet ecstasies,
No sudden rending of the veil of clay,
No angel visitant, no opening skies;
But take the dimness of my soul away."

Prayer in Unison: Eternal God, Thou who art the giver of every good and perfect gift—life and love and the capacity for labor, and above all the gift of Thy dear Son, make me more fit to witness for Thee, in my home, in my place of business, in my community.

Help me to understand the demands of Thy Kingdom, and give me courage and steadfastness that I may put Thee and Thy claims upon me above all other claims. In the Name of Christ I pray. Amen.

Leader: The commitment of one's life to Christ is never completed until one seeks to envision with Him all of His children around the world in the way He sees them.

There are certain principles of the life of Christ that help us to become identified with Him in His will for all mankind.

I. *The Spirit of Self-denial or Renunciation.*

Reader: "For whoever would save his life will lose it; but whoever loses his life for my sake, he will save it." (Luke 9:24, R.S.V.)

Leader: 1. What do I want most in life?

2. Is the emphasis in my life on saving it physically?

3. Do I seek intellectual prestige?

4. Is it social position I crave?

5. Is financial gain my goal?

6. Have I *lost* my life in Him—His guidance, His work?

(Moments of quiet meditation on the Scripture and questions.)

Hymn: "Take My Life and Let It Be," No. 225, *The Methodist Hymnal* (to be sung in unison).

Prayer in Unison: O Spirit of the living God, who knoweth the secret thoughts and desires of each life, help me to see myself in the revealing light of Thy truth.

If I have sought the easy ways of life, if I have been content to follow the pathways of earthly honor and unwilling to lose my life in daily service for Thee, forgive me.

May my spirit be quickened, and may I make my daily decisions only according to Thy will. Through Christ Jesus, our Lord. Amen.

Solo Voice:

"Hast thou not bid me love Thee, God and King?
All, all Thine own—soul, heart, strength, and mind.
I see Thy cross—there teach my heart to cling:
O let me seek Thee, and O let me find!"

II. *The Spirit of Forgiveness*

Reader: "For if you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses." (Matthew 6:14-15, R.S.V.)

Leader: 1. Do I recognize *my* sins sufficiently to know I must ask God's forgiveness if I would have His Spirit?

2. Do I harbor resentment against anyone?

3. Am I spiritually mature enough to distinguish between the sin and the sinner?

4. Am I charitable? Do I make allowance for temperament, training, education, and circumstances?

5. Do I seek ways to bring about forgiveness even among the nations of the earth?

(Moments of meditation on the Scripture and questions.)

Prayer in Unison: Our Father, who hast forgiven me so graciously of my sins, who art always merciful to me; Thou who art understanding; Thou who reachest down and liftest me up when I falter and fall, help me to rise above the petty grievances of everyday life; help me to free myself of bitterness toward any person or any people of Thy earth.

And, because of Thy merciful forgiveness of my sins, may I be fit to work with Thee in the reconciliation of all Thy people on the earth. In the Spirit of Christ, I pray. Amen.

Hymn: "Breathe on Me, Breath of God," No. 180, *The Methodist Hymnal* (to be sung in unison).

III. *The Spirit of Compassion.*

Reader: "Then the King will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me. . . . as you did it to one of the least of these my brethren, you did it to me.'" (Matthew 25:34-36, 40, R.S.V.)

Leader: "When Jesus moved along the lanes of Galilee and the streets of Jerusalem the eyes of His body sought out human need, His ears heard and reported the cry for help, His feet bore Him upon errands of mercy, and His hands reached out to life, to heal and bless." [1]

1. In my busy days, do I know those in my community who need that which a disciple of Christ can share?

2. Am I more concerned with doing the deeds that bring me recognition than I am in seeking out those who need the message of Good News?

3. What am I doing to help others to know that compassion toward God's children reaches *beyond* the community in which they live?

(Quiet moments of meditation on the Scripture and the questions.)

Solo Voice: "There Were Ninety and Nine," No. 247, *The Methodist Hymnal.*

IV. *The Spirit of Peace.*

Reader: "Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. . . . In the world you have tribulation; but be of good cheer, I have overcome the world." (John 14:27; 16:33, R.S.V.)

Leader:

The Inward Sea

There is in every person an inward sea, and in that sea there is an island and on that island there is an altar and standing guard before that altar is the "angel with the flaming sword." Nothing can get by that angel to be placed upon that altar unless it has the mark of your inner authority. Nothing passes the "angel with the flaming sword" to be placed upon your altar unless it be a part of "the fluid area of your consent." This is your crucial link with the Eternal.

Dr. Thurman continues: A beautiful and significant phrase, "Island of Peace within one's own soul." The individual lives his life in the midst of a wide variety of stresses and strains. . . . No one is ever free from the peculiar pressures of his own life. . . . We are all of us deeply involved in the throes of our own weaknesses and strengths, expressed often in the profoundest conflicts within our own souls. The only hope for surcease . . . is to establish an Island of Peace within one's own soul. Here one brings for review the purposes and dreams to which one's life is tied. This is the place where there is no pretense, no dishonesty, no adulteration. . . . What one really thinks and feels about one's own life stands revealed; what one really thinks and feels about other people far and near is seen with every nuance honestly labeled: love is love, hate is hate, fear is fear. Well within the island is the Temple where God dwells—not the God of the creed, the church, the family, but the God of one's heart . . . how terrible, if you have not found your Island of Peace within your own soul!" [2]

1. Of what am I afraid—loneliness, financial insecurity, old age?

[1] *Paul's Letters To Local Churches*, by Francis Gerald Ensley, page 35.

[2] *Meditations of the Heart*, by Howard Thurman. Harper and Brothers: New York, 1953; pages 15 and 17. Used by permission.

When strain and stress are daily experience, do I seek the panionship of Jesus Christ?

Do I greatly desire that each on in God's world have peace is heart and in his own land?

Have I tried letting the peace od flow through my life?

Moments of quiet meditation on Scripture and the questions.)

ayer in Unison: Dear Father ll mankind, who didst still the bled waters and speak peace roubled and fearful hearts, I e to Thee in my anxiety and ess asking for that sense of wship with Thee that will dis- fear. Forgive me that I have fearful when I should have trustful; that I have been ous when I could have had the ness that Thou alone canst May Thy peace comfort me guide me in the paths of faith- service. Not for myself alone pray, but that each of Thy dren throughout Thy world have Thy peace. Through s Christ our Lord. Amen.

olo Voice: "All People of the h," No. 508, *The Methodist nal.* (Or "Peace, Peace, Won- ul Peace.")

The Spirit of Faith.

eader: Thomas answered him, Lord and my God!" Jesus to him, "Have you believed use you have seen me? Blessed those who have not seen and believe." (R.S.V.)

eader: *God's Way*

sought him in the still, far place where flowers blow sun-bathed soil;
found Him where the thousand life-streams flow
hrough sin and toil.
listened for His step within the still, deep-cloistered shrine
f secret thought;
heard it o'er the world's heart tumult, still divine,
he voice I sought.
thought, far off, alone, to feel His presence by my side.
is joy to gain;
I felt His touch upon life's weary pulse beside
A bed of pain.[3]

Hymn: "O For a Faith That Will Not Shrink," No. 270, *The Methodist Hymnal.*

Leader:

Take no thought of your life.

Take no thought. This day I shall desert my anxieties. I shall forsake them—cut them off from the food supply of my spirit. Confident am I that if I do not feed them they cannot long survive. . . .

Into God's hand do I yield myself this day, with all that it involves for me, with the faith that I can take complete refuge in the knowledge and the love of God. For me this will not be easy, nor do I lightly undertake it.

Take no thought for your life.[4]

1. What does it mean to me to believe that Jesus is the Christ?

2. Do I witness daily to this faith through my words, my deeds, even the "atmosphere" of my personality?

3. Is my faith contagious?

(Quiet moments of meditation on the Scripture and the questions.)

Prayer in Unison: Spirit of God, descend upon my heart and fill me with faith to follow Thee, though I cannot see Thee with the eyes of flesh; to listen to Thy voice in the deeps of my life; to love Thee with an endless love that seeks kinship with the love that Thou dost bear toward me.

Wilt Thou bless me with the gift of Thy grace, that I may be used of Thee to increase another's faith. In Jesus' Name I pray. Amen.

Solo Voice: "My Faith Looks Up to Thee," No. 213, *The Methodist Hymnal.*

VI. *The Spirit of Love.*

Reader: And one of them, a lawyer, asked him a question, to test him. "Teacher, which is the great commandment in the law?" And he said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself." (Matthew 22:35-39, R.S.V.)

"If you love me, you will keep my commandments." (John 14:15, R.S.V.)

Leader: Anyone who loves God finds ample time to share God's concern each day. . . . we should always recall that God is always completely for all, and that we cannot pray to Him aright unless we are completely surrendered to the common good. . . . We know we do God's work when we truly strive for the common good, not as pleasers of men, but unto God.[5]

"Love is so important, so great, so mighty," said Thomas á Kempis, "that whatever we do in love is never lost."

1. Am I content to love Christ with my heart and refuse to love Him with my mind?

2. Does the acid test, "If you love me, you will keep my commandments," cause me to take account of my daily life?

3. In the light of this test, do I really love Jesus Christ?

(Moments of quiet meditation on the Scripture and questions.)

Solo Voice:

Verse 3 of Hymn No. 179.

Prayer in Unison:

Let us read verses 1, 3, and 4 of Hymn No. 266 in *The Methodist Hymnal* together reverently as a prayer.

Benediction.

Quiet Music: "O Love That Wilt Not Let Me Go," No. 318, *The Methodist Hymnal.*

[3] By Dorothy Clark Wilson. Reprinted from *Twelve Months of Drama for the Average Church*, with the permission of the publishers, Walter H. Baker Company.

[4] *Meditations of the Heart*, page 124.

[5] *Strengthening the Spiritual Life*, by Nels F. S. Ferré. Harper and Brothers: New York, 1951; pages 36, 30, 19. Used by permission.

A MOST IMPORTANT COMMITTEE

By MRS. LOYAL CURFMAN

This presentation by a member of a local Woman's Society is a good follow-up to the ten questions and answers on "Nominations and Elections" which appeared on page 34 of the January issue.

WHO says the Committee on Nominations isn't important? Not I! Decidedly not I! In fact, the full year's work of the Woman's Society of Christian Service may be crippled before the year begins by a careless or ignorant nominating committee.

Harsh criticism? I think not. But let us not be negative. Let us ascertain what a good Committee on Nominations should do.

First of all, the members of the nominating committee should be appointed early in the calendar year. To study the offices of the Woman's Society of Christian Service and to choose the right woman for each office is time-consuming. To do it over, after discovering that the first woman chosen is moving out of town, takes more time. To repeat the process when you learn that the second woman chosen has promised to be president of the local P.T.A. and has not enough time or energy to do both takes still more time. On and on, *ad infinitum*.

This emphasizes the fact that the women chosen for this committee should be outstanding in understanding, patience, and loving kindness. And the chairman must have these qualities in large measure.

In order to make my point, I fear I shall have to be negative, after all, and list some Don'ts.

Don't ask a woman to take an office again when she has not filled it adequately the first time. This is a touchy situation; it takes tact to handle it, and what nominating committee has never faced it?

Consider these facts. The Committee on Nominations has been charged with securing officers for the Woman's Society of Christian Service, the most important woman's society in the world. The local Society is a connecting link in an organization which has 1,841,919 members and administers over ten million dollars a year. Should one non-functioning woman be allowed to hamper the program? Do you believe it is fair, let alone kindly, to infer that the inadequate job this woman has done is commensurate with her abilities? Is it really showing loving concern to expose her to the criticism—spoken or unspoken—of her friends and neighbors?

Each nominating committee must discover the best way to circumvent this problem. Sometimes, the committee can suggest another office for which the woman is more suited and in which she has more interest. Or the office can be so thoroughly outlined that she will decide to relinquish it voluntarily.

Which brings me to the second Don't. Don't minimize the job. After you have chosen a woman with the proper qualifications, can you expect her to be enthusiastic about an office that is described as being so easy that anyone can do it. It doesn't take much time. No! Challenge her! Say, "Our committee has chosen you for a very important job. It means attendance at all meetings of the executive committee, all Woman's Society meetings, plus Officers Training Day, et cetera, et cetera et cetera. This *Guide* * will answe many of your questions and we wil try to answer any others." If she refuses after you have stressed the importance of the office, do not be discouraged. Then go on to you second choice.

The third Don't is: Do not le a woman accept an office expecting to do it as her predecessor did if her predecessor 1) made up he own rules; 2) failed to follow *Guide*; 3) failed to cooperate with the executive committee (this applies particularly to circle leaders) 4) failed, in any way, to fulfil her duties.

It is far better to be kindly frank about the predecessor's shortcomings than to make a mistake second year.

If your Committee on Nominations follows this procedure, I believe your executive committee will be a real working body. You Woman's Society will be a "going concern," and it will know where it is going. The women of the church will rise up and call you blessed.

* A *Guide* may be secured from Literatur Headquarters, 7820 Reading Road, Cincinnati 3 Ohio. 35 cents.

department of CHRISTIAN SOCIAL RELATIONS

To Local Secretaries of Christian Social Relations

ear Friends:

he month of February is called herhood Month. By implica- this *could* mean that Brother- l applies only *one month* in ve! We must make sure in- d that this month is used to ide the motivation and nods for working toward the of brotherhood every month in year. Let us make this Broth- od Month a time to take stock rogress and set our course for steps forward. In this spirit toward this end these four es set forth some specific things o.

The box on this page lists the on program recommended by eral Conference in May, 1956. not call this to the attention our pastor and the responsible mittee in your local church and the services of your Woman's ety or Guild in the church-wide t toward implementation of e recommendations.

The next two pages suggest e ways in which we may not take stock of progress but also e forward toward achieving an rights in areas of greatest ion in our communities.

The last of these four pages gs us late news about the issues er discussion in the Eleventh eral Assembly of United Na- s. Basic human rights, funda- tal freedoms, and the peace of world have been at stake as world forum of men and nen make decisions permitting U.N. to do its utmost to save world from a Third World .

The Methodist Church and Race

Adopted by The General Conference, Minneapolis, Minnesota, 1956 (Excerpts for *Action*)

The teaching of our Lord is that all men are brothers. The Master permits no discrimination because of race, color, or national origin. . . . In this spirit, we recommend the following:

1. That the institutions of the church, local churches, colleges, universities, theological schools, publishing agencies, hospitals, and homes carefully restudy their policies and practices as they relate to race, making certain that these policies and practices are Christian.

2. That Methodists in their homes, in their work, in their churches, and in their communities actively work to eliminate discrimination on the basis of race, color, or national origin.

3. That Methodist churches in changing neighborhoods, rather than seeking new locations, early prepare their people to welcome into their fellowship all races as they become a part of their community.

That our pastors, upon whom rests the responsibility of receiving individuals into church membership, discharge that responsibility without regard to race, color, or national origin.

4. That bishops, district superintendents, pastors, and lay leaders seek ways for the implementation of better fraternal relations between the Central Jurisdiction and other jurisdictions where they are adjacent by closer cooperation at annual and district conferences and at local church levels.

5. That Methodists at national and international meetings of the church make provision for equality of accommodations for all races without discrimination or segregation.

6. That the many racial and national groups which make up our Methodist world fellowship be afforded the opportunity without discrimination to enjoy full participation in all the activities of the church.

This call comes to you to work with courage, confidence, and your best skill to make Brotherhood Month a milestone of progress toward the establishment of a society free from racial discrimination, segregation, and all other forms of bigotry and prejudice.

Sincerely yours,

THELMA STEVENS
MARGARET R. BENDER
ETHEL L. WATKINS

"Everyone HAS THE RIGHT"

THE Universal Declaration of Human Rights was adopted by the General Assembly of the United Nations on December 10, 1948. In this specific listing of thirty rights the word *everyone* appears twenty-nine times and symbolizes the new universal "recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family" as the "foundation of freedom, justice and peace in the world." Individuals and groups even from the most remote places around the world are reaching consciously and unconsciously for these inalienable rights that have been in the very foundation of God's plan for this world from the beginning. As these words are written the current world crises in the Middle East and in Hungary give new urgency to man's cry for freedom.

These basic human rights and fundamental freedoms relate to such matters as—

. . . The right to vote and to the free choice of government.

. . . The right to freedom of movement and the use of public facilities without any form of discrimination or segregation.

. . . The right to education, housing, and a job without segregation or discrimination.

. . . The right to freedom of speech and assembly.

. . . The right to freedom of religion, including free choice of a place to worship.

A Check List for Christians

THE METHODIST WOMAN, October, 1956, contained a "Check List on Human Rights" (pages 31-32) with the suggestion that plans be initiated for its use beginning with the observance of Human Rights Day, December 10, 1956. February, known as Brotherhood Month, will be a time to continue to take stock of progress using this October check list as a guide. It may be helpful to give special attention to the five rights listed in the above summary as plans get under way.

Where Can We Start?

A. Possibly the most essential step will be taken toward understanding these problems and moving toward their solution when we establish a basis of *communication* among individuals and groups involved in the problem. This basis of communication may well begin in some places with a community concern of a noncontroversial nature. Then, as confidence and mutual respect are established, the more difficult problems can be approached. Let us keep in mind also that our relation to and responsibility for human rights in the international scene has taken on new urgency. Our local problems have become world problems.

There are a few simple things to remember. Some of these things are indicated in the following suggestions:

1. Someone must begin the process of getting people together when there is a common concern which requires action. The questions listed in the "Check List" (THE METHODIST WOMAN, October, 1956) as well as the five-point summary of certain basic human rights listed above indicate issues of common concern in any community. (Why not initiate a group study of these issues in your community?)

2. For the most effective results *all* racial groups and religious faiths should have opportunity to work on the questions and share in the study and planning from the very outset. No one group should make the plans and invite the other representatives or groups to join only in carrying them out. Participation *of all who will* from the beginning is essential. Sometimes only a limited group can be persuaded to begin the process. This group will expand as new incentives are projected.

3. In any approach to such problems efforts should be made not only to secure full representation from racial groups and various churches, but also to involve all community agencies and organizations with similar concerns and purposes. There is strength in knowing and using resources and skills of the varied types of community agencies, such as PTA groups, civic groups, welfare agencies, YMCA and YWCA, YMHA, Anti-Defamation League, Urban Leagues, National Association for the Advancement of Colored People, and many others. The churches should become a unifying force and lead the way.

B. A second essential is to be able as a group to look at the issues and problems in the field of human rights as they relate to your own church and community, and to select issues that offer some immediate hope of solution, or about which there is greatest immediate common concern.

From the community standpoint this may be (a) the need for adequate school facilities in some places, (b) the need for finding ways to apply the Supreme Court rulings on schools or transportation in your own community, (c) the need for slum clearance and public housing, (d) the need for good recreational facilities for children and youth of all races with

discrimination or segregation, the need for making the ballot ilable to all citizens without rimination because of race, (f) need for police protection and hearings in courts for all citi-, or (g) any other issue that is oncern in the life of the com-ity.

When the question is focused on church or the Woman's Society Guild, practical action may be ded on such matters as (a) the fication and implementation of Charter of Racial Policies; (b) removal of racial barriers to nbership in the church and par-pation in its program or (c) the oval of other barriers that k fellowship such as those ed on differences in economic social background, or barriers ted to newcomers and changing mmunity patterns.

. A third essential is to involve many people of the church and mmunity as possible in the whole cess. This can be done in many s but always keeping in clear is the need to acquaint the pub-with the facts about the issue thereby counteract as much as sible the climate created by the osition. Factual information ectively interpreted and evalu-l often can remove emotional ks and make possible steps ard solutions of the problem.

ometimes an open forum or s meeting where the problem is sented becomes the basis for a king representative committee. ometimes securing the coopera-of newspapers and local radio-facilities to reach the public needed facts about problems er discussion can become the t important channel of inter-ation.

eports of steps taken and prog-made are usually important any constructive community on program.

ne Groups Have Started

The November, 1956, issue of e Methodist Woman presents a brief story of what some groups have begun to do through *World Understanding Workshops*. The major focus of the quadrennial program recommended by the Woman's Division with special reference to Christian Social Relations is directed toward "Understanding Our World in the Spirit of Christ." Before the end of this quadrennuim it is hoped that every local Woman's Society and Wesleyan Service Guild will have participated in a workshop on world understanding and, as a result, initiated some special, related activity that will be a basic part of the continuing emphasis. (Secure the leaflet *A Workshop on World Understanding*—price 5 cents, Literature Headquarters.)

B. *Citizenship Brunches* have been held across the country by the hundreds. In many instances the issues and candidates were discussed and judged on the basis of the world climate and national and local problems. The Eighty-fifth Congress is now in session. Many issues in the area of human rights will be under discussion. Why not have a Citizenship Brunch built around some pending legislative issues on human rights such as federal aid to education, public housing, covenants on human rights, civil rights legislation, immigration policies, or some other equally crucial issue?

The *Guide for Citizenship Brunches* (price 10 cents; 3 for 25 cents, Literature Headquarters) will help in the planning process. Refer also to the January, 1957, issue of The Methodist Woman for a discussion of the task of the Eighty-fifth Congress.

As Christians, let us never forget that in God's eternal plan for His world every person has the right to a good world with freedom to share in all the resources and opportunities without any form of discrimination or segregation.

United Nations

Headquarters of the United Nations and New York's mid-Manhattan skyline. The skyscraper houses the Secretariat's offices; council chambers and conference rooms are located in the low building at the East River's edge, and the General Assembly in the dome building at right.

THE UNITED NATIONS—A Report

AS THIS is being written, the first half of the Eleventh General Assembly is drawing to a close. This half-session has had more drama than any other session of the General Assembly. It has also probably awakened more public interest, and at some points more public misunderstanding, than any other session. Understanding of the events which have occurred in this session, and the ability of the public to take a long-term view of U.N. action at this critical point may well decide the future of the United States' relation to the U.N.

Understanding of the events that occurred in the Assembly and on the political scene surrounding it is essential. This need not be a complicated thing, understood only by people who deal intimately with history and political science. It is the stuff of life today, and is as closely related to everyday life as the aspirations of our forefathers who wanted independence from an English government which had come to seem alien to them. It is as close to every household as the simple proposition of whether the young people of that household will spend their young adulthood in a profitable enterprise connected with the development of an international community of interests or whether they will serve out those years on military fronts, either in unbelievably dangerous war maneuvers or as guards in outposts of a cold war. It is the obligation of every Christian citizen to understand these things.

The important things which have happened are:

1. The Uniting for Peace Resolution has stood as a possible guard against U.N. impotence because of a veto in the Security Council in the face of threats to world peace. Different opinions as to the value of this safeguard have been held. Now we have definite evidence that, at least in some situations, this resolution which makes it possible to transfer discussion on matters of aggression on which the Security Council is deadlocked to the General Assembly, has proved successful. Although this is a score so far of 50-50, the final results are not yet known. We know that in one case the weight of world opinion was sufficient to bring about the cease fire in a situation where two members of the Security Council and other U.N. members were condemned as aggressors by the U.N. General Assembly. The other case of aggression brought before the General Assembly is still pending as of December 20. Many people believe that this is one of the things which requires longer negotiation, and that settlement will come. It is important to recognize that, although the political climate had in many respects deteriorated, some of the successful efforts of the U.N. in directions not completely related to these crises seem to have exercised an important effect on this situation. The successful conferences in September and October, in which eighty-one nations set up the Agency for the Peaceful Use of Atomic Energy, was one of the important factors.

2. The Genocide Convention has been used for the first time in connection with the condemnation of Soviet action in Hungary. It is interesting to know that the United States, which has not ratified the Genocide Convention, was among the sponsors of the resolution using the Convention as part of its grounds for condemnation.

3. The U.N. Trusteeship Council presented to the General Assembly the most interesting and important developments to date. The British Togoland plebiscite, with its overwhelming vote for union with the Gold Coast when it assumes its independence during 1957, is the first instance in history of a dependent territory deciding its own fate. The complications surrounding even the most successful plebiscite are illustrated by the appearance before the General Assembly's Fourth Committee (Trusteeship) of six petitioners from Western Togoland. These petitioners said that the constitution developed by the Gold Coast for the new country, Ghana, to be formed by the union of the Gold Coast and British Togoland might not meet the full requirements of importance to people in British Togoland. The decision was made by the U.N. to endorse the plebiscite so that British Togoland would become a part of the Gold Coast in 1957. The orderly emergence of dependent peoples into self-government is one of the most important political facts on the horizon today.

4. The principle of universal membership has been established. Before the action of the Tenth General Assembly in admitting sixteen new members, admission for membership had been blocked for five years. It was feared that the action taken in 1955 might become the one compromise that could be effected, and that membership could still be blocked for other applicants. The admission of Morocco, Tunisia, Sudan, and Japan to the circle of membership admits all applicants which can reasonably be said to have legitimate claims to membership, except the divided countries of Korea, Germany, and Viet Nam.

As the U.N. has considered and voted on issues directly affecting most of its members, a new maturity is apparent in the actions of many of the members that had not seemed to represent important segments of power before. This new climate is illustrated by the fact that the first speech of the emergency Assembly meeting was made by the little country of Laos.

5. A new type of U.N. force has evolved—the U.N. Emergency Force. This is a voluntary recruitment program intended merely for patrol action on the Suez to maintain the peace. The small nations insisted that the great powers be excluded from such a force. This police force is a great new fact in history!

ix months ago a Check Sheet of Progress in THE THODIST WOMAN (issue of July-August, 1956, page gave opportunity to measure our growth as a Society ıg all lines. Related to Responsibility, Interpretation, Identification, there is emphasis on ourselves as be-ing better informed Christian women. Our use of the roved studies contributes largely to such growth. The owing monologue is an original approach to the ne.

"I AM A STUDY BOOK"

by MRS. ELWOOD ROSE

I AM like a lot of young people these days in that I would give almost anything to be really popular. I dress myself up in the gayest of kets to attract attention. I choose some of the t-educated writers in the world to describe me l to tell about my interests. I even have small ks (you call them guides) written about me, to you how to enjoy me, how to get the most from , and how to put my ideas across to others. You , I *do* try hard to be popular, in this day of TV, *e*, and *Look*. But one thing I will not do to win ularity: I will not lower my standards or sugar-t my words. I tell you an honest, straightforward, tual story.

My popularity soars at summer schools of missions nd how happy I am! I'm happy because so many nen buy me, but my greatest excitement comes n the fact that the women who buy me, READ , discuss me, and try to understand fully the ngs *I* have to share with them.

That's why it's thrilling to be a study book. I ome very embarrassed when some women buy me l use me to press a pretty flower, or to impress a tor by displaying me on an end table. I feel so vnhearted when three or four women in a study ss at church say they will share me. They shuttle back and forth, hurriedly skimming my pages a minutes before class and then complain that they n't get much out of me, or that they found me ing. I can tell you, it works both ways—these mming, frenzied readers bore me, too! I have so ch to share with them, but they won't give me ir attention long enough to get all of my knowl-e and inspiration.

have a varying personality. I come to you each r on many different subjects. I'm afraid a nan's mind is pretty small and frazzled who sn't find that she is at least vaguely interested in ıe of my topics. When I tell you of the romantic, hanting lands and peoples of Southeast Asia ch are so disturbed, troubled, and perplexed; or discuss with you the youth of today facing decisions, demands, and dares that you and I never had to meet; or when I take you hedge-hopping through America for a camera's-eye view of Christians helping God to mend America's flaws, showing some successes, some failures; or lead into an increased knowledge of the working truths of the Bible, a better understanding of the transforming, quickening, and sustaining power in the life of Paul, and in your life, too—when I can lead you through such a variety of topics as these in one short year, aren't you eager to come along with me?

Yes, I am a study book. I am something like a box cake. Someone else has gone to a great deal of effort to put me together, to combine ingredients in the right proportion to make me an enjoyable, delightful, satisfying, and nourishing thing. But if I am a cake sitting on your shelf or a book lying on your desk, I am of little value unless you do something with me. I need you to open me; I need you to add the milk of understanding; I need you to mix me well into your thoughts; and I need you to add the heat of interest and enthusiasm to make me well baked, vital, and real. You don't want a cake that's half done, and we don't want half-baked ideas either. Yes, I need you to share this enthusiasm, this knowledge with others in a class. Even a luscious cake is not nearly so much fun when you sit down alone and rave about it, as it is when you have others sharing it with you and talking about it, too.

I am a study book. I come to you. It takes *you* to make me real. Won't you buy me, *read me*, and *share me?* I've done my part in getting all ready for you—now it's up to you!

"Having a Woman's Society of Christian Service in the local church brings to the entire congregation a broader view of the world-wide ministry of Methodism. The missionary accomplishments of women present an abundance of information which tends to inspire people to global concern. The fellowship afforded women within the local community is not only spiritually healthy but also beneficial toward the realization of the Kingdom objectives of the local congregation.

"The group is a 'service' organization of the highest order. It serves children, through its children's work; it serves youth, by guiding them vocationally and by being their point of contact with the local church when they leave home to attend college; it serves the pastor by implementing his plans; and it serves the local congregation and community with a multiude of Christian acts."

(James McIntosh, District Superintendent, Brookville District, Erie Conference.)

LIVING PICTURES

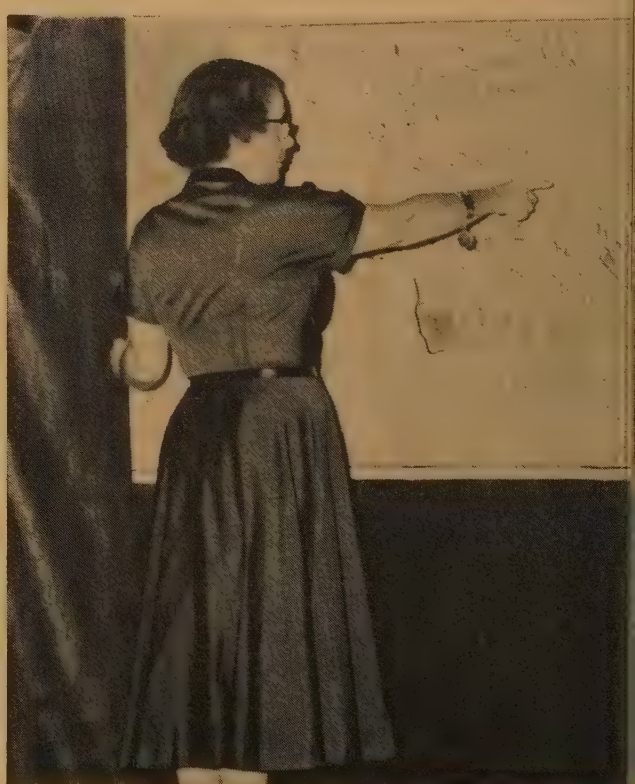
Living Pictures were used by the Woman's Societ of Christian Service of First Methodist Church, Mic dletown, Ohio, to portray the seven quadrenni goals. Members of the Society and congregatio posed in framed tableaux, with an accompaniment c appropriate hymns selected from those listed in th *Program Book.*

The presentation was made still more effective an far-reaching through the cooperation of the loc press. The Sunday issue of the Middletown, Ohi *News-Journal* gave a full-page spread of picture and writeup. Photographs for the *News-Journa* were taken by Bill Weith, and are reproduced he through the courtesy of that paper and the generou sharing of the officers of the Woman's Society o First Methodist Church.

This method of presentation may commend itsel with variations, to other Woman's Societies, as bein visual and vivid, and offering wide opportunity fo participation.

To commit herself to the spirit and principles of Christ for the whole world

To accept responsibility in the total program of the local church



To interpret the place of the educational institutions the Woman's Division of Christian Service in the wor mission of the Church

LETTERS FROM OUR SPECIAL INTERESTS

Madar Union Tuberculosis
Sanatorium
Public Health Center

Dear Friends:

For a nice change this morning there is a fairly cool breeze. We have been having very hot weather. My Indian co-worker, Sister La-Verne, just left to do some typhoid immunizations in a small community where there are several Sanatorium workers' families. We gave more than 300 immunizations in the Madar community. There have been many cases of typhoid in the Ajmer government hospital. We have had one, maybe two, light cases of paratyphoid among our workers—light, we think, because they had had regular immunizations.

I have just come from a visit to the Day Nursery. All the little two-year-olds were in fine fettle today and welcomed me with chuckles and smiles. Yesterday nearly everyone was crying. Today Ram Deo, the young boy helper, was getting the table ready for morning milk. Several hurried to it and sat with folded hands. Reminded that hands should be first washed, all ran to the bathroom and took turns—getting a lesson in "do-it-yourself." Then back to the table and hands folded again for a prayer. A cup of the good milk from CARE was soon in each pair of hands. Another hand wash and then several, led by the one three-and-one-half-year-old, were at a spontaneous game of their own which might be called "Kitty, kitty."

After our daily morning clinic for employees and their families the other day, we went to a village about nine miles away to see a woman who had been brought to us some days earlier by her husband and her father because of fever and cough and pain. They came in a bullock cart. Although her symptoms seemed to point to tuberculosis the X ray did not show it. But we went to ask her to come for further study. These people, leather workers, are outcastes. Though very poor, they have done as asked about getting an X ray and having sputum examined, with difficulty paying the small amount requested. We found the patient much improved, and a wedding was being celebrated in her home.

There were many malnourished babies and children in the group, one belonging to our patient. This baby also has an eye disease and may be blind as is an older daughter. They fear taking the baby to an eye clinic because when the older child was a baby they took her, and later she became blind; therefore they think the clinic treatment was responsible. However, the mother did listen to us and said that she would take the baby to the government eye clinic in Ajmer. But everything must wait fifteen days until the wedding festivities are over, except for milk. They said they would send someone to us to get milk powder for the baby, as they can buy no milk for her. Now we are hoping that we can find someone from the village to take responsibility for preparing and distributing milk for these starved-looking babies. Perhaps the schoolmaster will. From this village—a large town to us—come many milkmen bringing milk to Madar everyday in large brass vessels carried on their heads. We had not visited this group before, and we had not thought of children there in want of milk.

The responsibility for the distribution of relief supplies sent to India by Church World Service has been mine in this Madar area for the past year. Most of the gifts we receive here are skim milk, powder, cheese, multipurpose food and butter. These gifts are handled in India by the National Christian Council. They may be used for any needy person or family, but priority is given to tuberculosis patients and their families or others in conditions where tuberculosis is a danger, to leprosy patients, and to pregnant women and ill-nourished children.

Our Public Health work never seems to slow down for the weather, although its workers may. At present we are getting the staff started on X rays for their physical examinations. We are also working up another tuberculin-testing clinic in order to reach some children who need to have tests at once because they are either tuberculosis contacts or have symptoms which suggest tuberculosis. During these hot months there are so many children with fevers which must be watched, so many treatments to be done, and so much counsel to be given concerning diets and how to keep children as cool as possible that we do not have time to feel the heat too much. Also, you have made it possible for us to have a refrigerator and fans. How could we complain? We do not—only long to pass on our comforts to all of India.

Sincerely yours,
Lora I. Battin

Seoul, Korea

Dear Friends:

I wonder if you have ever read the book, *The Little Prince?* It is supposedly a book for children. A friend of mine who yet retains much of the child's simplicity gave it to me to read. In this book a

lonely fox tells the little prince a most important secret—that those things of true value are invisible.

As I look back over this past year at Tai Wha in an effort to evaluate what we have done, the obvious things appear first, but I push them back to tell you instead of the "invisible things," those things which make one feel that it is better to have been in this place rather than in any other during this time.

I will tell you of people, for our work is with people, not with facts and figures or property and facilities, though these have their place.

Long months of learning to know and trust each other lie behind the incidents I am thinking about. And these small happenings, with the feelings which they indicate, I value above any other accomplishments.

A girl without parents just ready to graduate comes for counseling. She has been a member of one of my clubs for over a year. After a club discussion on "After College—What?" she is not sure she wants to enter the profession she is trained for. We talk, and I watch her mind as it leaps over the crags of numerous possibilities. We talk again. Some possibilities are eliminated; others arise. We talk yet again. The field of choice narrows, and at last I watch her mind as it comes to rest on a definite decision. Her happy face at baccalaureate service and on graduation day puts a warm glow at the bottom of the heart.

Another member of the same group, a young minister, comes to discuss his plans for marriage and graduate study. Obstacles block his path. A solution is found. His happiness and joyous participation in group activities in the weeks following indicate a mind free of old strain and worry. It was my privilege to visit him and his new bride in their home. "We must say thanks to Tai Wha," was his simple welcome as we sat down to eat.

These are examples of the opportunities which God has put before us in abundance. A smile, a chance meeting on the street, a casual conversation after club meeting. A maze of seemingly trivial happenings, but as time passes they begin to weave themselves into a pattern, and at a strategic moment influence can be brought to bear upon a mind and heart prepared to receive it.

These people of whom I speak are members of Tai Wha Christian Social Center. Tai Wha was released by the U. S. Army on February 10, 1955. This is March, 1956. A little over a year has passed in which we have had the pleasure of working in this community.

What have we accomplished? In what areas have we failed or been inadequate to the task? What opportunities lie ahead in the months to come? How will we respond?

Shall I tell of the obvious things which have occurred? We know that we must have certain guideposts by which to reckon progress. In group work it is often difficult to measure progress because one is working in the realm of ideas and ideals, and human personality growth is not easily measured by a rule. Numbers and facts have their place, and I will simply state several areas in which we have made progress.

(1) The number of our groups has increased from four to thirty-six.

(2) Our membership has increased from sixty-five persons to over 500 persons.

(3) The age levels with which we work have been extended until now we have group work activities for all ages from preschool to adults.

(4) Our staff has increased from two persons to ten full-time staff, four part-time, four volunteers, and three field work students.

(5) Through a program of home visitation we have renewed the Center's contact with the community, lost during the war years.

(6) We made some forward steps in organizational structure:

a. Salary scales and plans fo raises.

b. Provisions for housing fo staff.

c. Job descriptions and writ ten contracts for full-time staff.

d. Supervisory responsibilitie defined.

(7) We have begun a statemen of Center policy.

(8) Rehabilitation of our build ing and grounds was complete during this period.

There have been several less ob vious areas in which we have mad modest progress. They are thing not so easily accomplished in short time.

I feel we have discovered tha most difficulties are based on per sonality rather than on racial dif ferences. There are cultural dif ferences which sometimes make fo strain, but these can be erased b efforts to know and understand ou differences, and progress is evident We have found few problemati situations which would not als exist in a household composed onl of missionaries or only of Koreans

The future? A more extensiv community survey has led us t feel that we must now move for ward in adult work and in wor with children. In April we wil begin our preschool work, and th well-baby clinic will be opened i the fall.

The name *Tai Wha* translate into English means peace and har mony. Communists' guns are du in less than thirty-five miles to th north of us. More devastating tha guns, non-Christian and non democratic ideas sift into though patterns. If the physical plan named peace and harmony wer destroyed again, would the ideal we have nurtured here continue t grow in the hearts of our friends

We desire to teach and to liv a conquering faith, a faith whic seeks its fulfillment in those invisi ble things of true value in huma experience.

Most sincerely yours,
Peggy Billings

QUADRENNIAL GOALS

Goal Three

The Call: *To every member of every Woman's Society of Christian Service and Wesleyan Service Guild.*

To interpret the place of the educational institutions of the Woman's Division of Christian Service in the world mission of the church By

Making known the objectives of these educational institutions.

Showing how they are related to the world mission of the church.

Making Known the Objectives

Obviously we shall have to be familiar with the objectives of our educational institutions if we are to make them known to others. Miss Muriel Day, executive secretary for Educational Institutions in the Department of Work in Home Fields, lists these reasons for setting up and maintaining this work:

1. To meet an educational need (for example, George O. Robinson School, Santurce, Puerto Rico; Navajo Methodist Mission School, Farmington, New Mexico).

2. To assist in interracial understanding (example — Harwood Girls' School, Albuquerque, New Mexico).

3. To train for church and community leadership (example — Pfeiffer College, Misenheimer, North Carolina).

4. To train for full-time Christian Service (examples—National College for Christian Workers, Kansas City, Missouri; Scarritt College for Christian Workers, Nashville, Tennessee).

Within the institutions the areas of particular emphasis are: (1) home training; (2) health education; (3) academic work; (4) use of leisure time; (5) Christian commitment and growth.

Wesleyan Service Guild members will have an excellent opportunity to learn about the educational institutions in the home field this quadrennium since they are among the Special Interests of the Guild. From time to time articles about our schools will appear on the Guild pages of THE METHODIST WOMAN. As you read them, it will help if you refer to the objectives stated above. By comparing the articles with these objectives, you will be able to see the ways in which the Woman's Division carries out its aims.

Relation to the World Mission of the Church

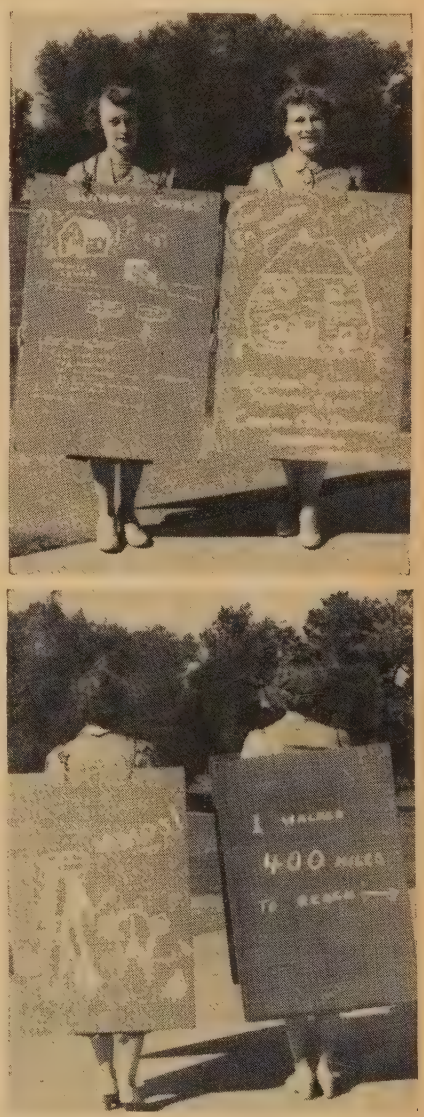
In our schools and in related contacts with students, both at home and in other countries, our work helps to spread the gospel and to bring abundant life in a multitude of ways. It offers to the students an experience in Christian living and guidance toward a sound Christian philosophy of life. Our schools often help raise the physical and spiritual standards of the immediate communities in which they are located and in the places where their students live afterwards. They train leaders, both Christian laymen and full-time Christian workers. By cutting across racial and cultural lines, they do much to foster brotherhood and world understanding.

Things to Do

Be sure to watch for articles on schools and student work in THE METHODIST WOMAN and WORLD OUTLOOK. If you are in a community where there are students from other countries, be sure to see that they have ample opportunity to find a real home in your community. Find out whether they have attended any of our schools in their own country. Those who have been business or professional women before coming to this country to study should be invited to be in your Guild while they are here.

There are opportunities for experienced teachers to work in our schools, both here and in other countries. Some of our Guild members are serving in this capacity, but more of them should be doing serious thinking about it. Applications should be made to Office of Missionary Personnel, 150 Fifth Avenue, New York 11, New York.

Perhaps your Guild can arrange to visit the school nearest you. If you cross conference lines to do this, be sure to clear with the Guild office before making final plans. Always get in touch with the school well in advance of your visit and do not go without first having a confirmation from the school.



Miss Kathleen DeWitt and Miss Marian Fenstermacher of the Connellsville, Pennsylvania, Guild "advertising" the Guild with sandwich boards at Pittsburgh Conference Guild Weekend, Jumonville, Pennsylvania.

MISSIONARY EDUCATION

THE MINISTRY OF THE LAITY

"YE are the salt of the earth . . ." Jesus was not directing these words to a group of persons in a theological school who had dedicated themselves to the full-time ministry of the church as clerics or pastors, though among the number who heard him there were doubtless many who did devote their lives afterwards wholly to spreading the good news of Christ—his life and teachings, his death and resurrection, and his living presence among his followers. But most of those to whom He addressed himself continued to be fishermen, or tax collectors, or soldiers, or carpenters, or shepherds even as those who became followers of "the way" under Peter's great Pentecostal preaching continued to follow their trades or professions. And they as well as Peter and Andrew, James and John, added daily to the church "such as should be saved." (Acts 2:47.)

The function of the Church to be the salt of the earth could only be fulfilled then and now by the laity. And lay men and women must be "laity" in the biblical sense—"the people of God in the world." The pastor assists the laity and helps them carry out their Christian ministry to the world; for the Church does not exist for itself but for those outside it. The Church owes a service to those who do not belong to it—a service which nothing can replace, and which it alone can render. The layman is the front-line soldier, the spearhead of the battle. But how could the soldier fight without the backing of an active organization, without the support of those who provide him with rations and supplies? Does the Church not succeed or fail in its ministry according to whether or not something is happening in the name of Jesus Christ in your sector or mine of the Church's front?

". . . in thee all the families of the earth will be blessed" (Genesis 12:3, K.J.V.). This was the heart of God's covenant with Abraham for the nation yet to be born. And to that nation coming to birth God spoke through Moses, ". . . I bore you on eagle's wings and brought you to myself . . . you shall be my own possession among all peoples; for all the earth is mine, and you shall be to me a kingdom of priests . . ." (Exodus 19:4, 5, R.S.V.). Peter picks up the words and applies them to the early Christians: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." (I Peter 2:9, K.J.V.)

For us to be called a "royal priesthood" means that we respond to the self-offering of our High Priest, Christ, by offering ourselves in supplications, prayers, intercessions, and thanksgiving for *all men*, for God desires the salvation of all. It means also that we are God's spokesmen in the world, that on us rests the responsibility of evangelizing those whom God places along our way. It means standing in the world for God, as his witness, proclaiming his deeds in word and action.

Doubtless some of us will have to be rescued from the isolating realm of mere church business in order that we may serve Christ where we earn and spend our money. But we must keep in close touch with the Church because tension is inherent in the lives of those who function as the salt of the earth—sometimes an awful tension—because they belong to two quite different groups: the group in society, and the group of the "fellowship in Christ." There must be a rhythm of withdrawal and return.

Spiritual retreats are necessary as a means of training. They enable us to seek for God's will, to respond to it and to reorientate ourselves in face of what God has done, is doing, and will do for us. They enable us to remain in communion with Him in our daily lives; to preserve "inner" silence; to stop saying, "I want," and say instead, "Here am I."

This world is the world which God created and loves in that strange way, the world he loved so much that he gave his only begotten Son. It is this world which God has selected for his coming kingdom. One of the evils to be overcome is that of isolation. The individualism of most types of schools and training, the overwhelming visual forces of films, TV, and picture magazines are a menace to what is left of communication in homes and society. The laity must help themselves and others living in physical proximity to discover a common world—a common meeting place.

As salt fulfills its function only when, after having been mined or evaporated and cleansed, it is scattered and dissolved, so the Church must be scattered as well as drawn together. No one fully understands the ministry of the laity but God reveals something of what it is to those who listen. "Does Christ not gather us together and bless us in order to send us out into the world? Is it not in order that we may carry out the ministry of his love?" Every secretary of Missionary Education, every member of the Woman's Society of Christian Service, in addition to whatever obligations she carries in the Society, has the additional obligation and privilege of being the salt of the earth.

STUDENT WORK

STUDENTS FROM OVERSEAS REPORT

IF THE mission of the church is to bear witness to the gospel in all the lands, binding together the world-wide family of God, it is possible that the students from overseas may be missionaries to the students in this country.

Students from overseas are invited to attend the Methodist Student Regional Leadership Training Conferences which bring together the leadership from the various campus groups within an area of several states. These students share in Bible study, in fellowship groups, in the World Christian Community Workshop, and in a program on the mission of the church which is presented to the whole conference. In informal conversation, the overseas students often arouse a concern on the part of the American people for a deeper understanding of the world mission of the church.

Here are a few excerpts from letters from overseas students giving their reactions to this experience:

The experience I had at the Regional Conference was simply exciting. It was both instructional and inspirational. It is the first conference I attended here of which I was made to feel I was a part rather than a guest. This made me and the other overseas students glad we had the privilege of being here. I met a number of Crusade Scholars who were there. I also met some of the Board of Missions staff members. It was a wonderful experience to have been with them in the World Christian Community Workshop. We did a lot of work to be true to the word "workshop" and this was all to the good of everyone. The students at the conference were very friendly. I got to know more young people in this conference than in any other one I attended.

—From Aurelio Elevazo, Crusade Scholar from Philippines.

This conference has given me a wonderful experience. The platform speaker, the other members of the faculty, and students have given me a new insight of life. I am glad I have had the opportunity of coming to this conference first, as I am to work in the Methodist Youth Camp. I feel that I am more ready to serve. The personal meditation was very helpful.

The opportunity of being able to bring to the camp the Christian influence and the people of other parts of the world helps to bring our fellow men closer together. I think that a leadership training conference should be able to have students who will actually be serving their own groups and not just to admit anybody who thinks that the purpose is only to have a good time. Here, at Casowasco, the students get to meet the faculty members, talk with them, eat with them, and work with them. Such an experience is being missed in other conferences.

—From Jane Wu, Crusade Scholar from Malaya.

The following report is from Ann Reinoehl, an American student from Malaya, whose parents are missionaries in Malaya:

The conference did me worlds of good. It straightened out a lot of things for me that I had been thinking about for a long time, and it gave me some very rich experiences. I felt that the general pervading atmosphere found at the conference was very good. It was a questing one—an attitude that left room for plenty of suggestions and alterations, and one that I felt was positive. We were there in an earnest search for something.

I think that the important issues lies *not* in the fact that some of us are now even more confused in some areas than we thought we were or that many of our questions were answered, but that we came to realize that we, as individuals, are not the only ones fighting to find these basic truths which are so important in living a truly Christian life. It is good to feel this warm fellowship of oneness as we search together.

One thing which added a great deal to the Regional was all the foreign students who attended it and their active part in the different programs. The ideas they had to contribute, and the places they took in the various discussion groups added much. The need for a greater ecumenical movement, a universal church, was most challenging to me. Previous to the conference, I had realized the need for ecumenicity, but Epworth Forest confirmed and deepened my conviction for its need. The individual relationships made with different international students helped to confirm this. I have gained a deeper love for and confidence in God, and a greater appreciation of this thing we call Christianity and its importance and value in the world of today.

There are 36,000 students from overseas now studying in the United States. Over 1,500 of these students are members of The Methodist Church. Have you as secretary of Student Work become acquainted with these students and given them an opportunity to share their Christian commitment to the world mission of the church with the American students? This is your opportunity.

YOUTH WORK

THE SECRETARY OF YOUTH WORK

AN ENGLISH teacher in a metropolitan high school in New York City recently gave a midterm examination with the purpose of discovering some attitudes prevalent in the group. The newspaper report of this project contained the following sentences: "High school boys and girls today are concerned about the world they are growing up in as much as any other generation was concerned about its world. They seek ways of bettering it. They want jobs and security, and above all, peace."

Another article with the spotlight on youth reads: "In large part, the future of our youth depends on the affection and leadership they get from parents, teachers, and religious leaders. Continuing interest, guidance, and a word of encouragement at the right time can do much to smooth the difficult road to maturity. They can spell the difference between a good and a bad start in life."

The adult worker does make a difference. Youth need the benefit of adult guidance to become mature Christians. In the MYF, youth and adult leaders work together. Adult leaders, as friends of youth, are key persons who can make a difference in giving meaning and significance to the MYF program. The secretary of Youth Work is an adult worker with youth along with the pastor, the youth division superintendent, the department counselor, teachers, and others.

The Committee on Nominations of your Woman's Society will be at work soon. This page is designed to help you if you are seeking to interest one of your group in becoming the secretary of Youth Work. You will find further resources in *A Guide for the Woman's Society of Christian Service,** pages 14-18. (35 cents).

Every secretary of Youth Work should have a copy of *Handbook of the Methodist Youth Fellowship.** (Cloth, $1.00; paper, 75 cents.) While she should be familiar with the total program of the MYF she should also be well informed concerning the many interests within Christian Outreach. Another helpful resource is *Guidebook for Workers With Youth.** (Cloth, 75 cents; paper, 50 cents.)

As a part of the program area plan of the MYF the concerns included in Christian Outreach are:

The world mission of the church (national and world missions).

The ecumenical movement.

Overseas relief and reconstruction.

Peace and world order.

Each program area in the MYF has an adult adviser. The secretary of Youth Work often serves as the adult adviser in Christian Outreach. This is natural because the relationship of the Woman's Society to the MYF is primarily in missionary education. She is a member of the council of the senior MYF. Adult members of the council include: adult counselor, program area advisers, secretary of Youth Work, and the teacher

Let us review the procedure fo electing the adult adviser in Chris tian Outreach:

1. The nominating committe of the Woman's Society c Christian Service shall consul with the council of the MYF be fore making nominations for it secretary of Youth Work.

2. The secretary of Yout Work shall then be elected b the Woman's Society of Chris tian Service.

3. Upon confirmation by th council of the MYF, the secre tary of Youth Work of th Woman's Society of Christia Service shall be the adviser i Christian Outreach of the MYF

Whether or not the secretar of Youth Work is the adviser i Christian Outreach, she wi serve as resource person in th missionary education of youth She will have resources of th General Board of Education an the Board of Missions, includin the Woman's Division of Chris tian Service.

In the case of two or three de partments (intermediate, senio and older youth) in the yout division, the secretary of Yout Work will serve as resource per son for each. The secretary o Youth Work will carry out he responsibilities within the organ izational pattern of the MYF.

(*From "Handbook of th MYF" and "A Guide for th Woman's Society of Christia Service."*) *

Missionary education is an in tegral part of the program Christian education of youth. good adult worker with youth re ognizes that the group exists fo the sake of the individuals withi it. Accordingly, interest is centere upon each member as an indivi ual. The secretary of Youth Wor with other adult workers, is mo concerned about the Christia growth of each member of th group than in putting over a pr gram.

* Available from Literature Headquarters, 7 Reading Road, Cincinnati 37, Ohio; or Distrib ting offices.

Children's Work

SHARING THE GOOD NEWS IN THE PHILIPPINES AND SOUTHEAST ASIA

ON THE other side of the world from our own country are the Philippine Islands where The Methodist Church in many different ways is spreading the gospel of Jesus. The church is at work also in three other lands of *Southeast Asia:* Malaya, Sumatra, and Sarawak (Borneo) sharing the Christian message with the people there. Facing great opportunities and great needs, missionaries and other Christian workers are serving the men, women, and children in this beautiful and strategic part of the world.

It is about some of these adventures in friendship and service in the *Philippines* and in *Southeast Asia* that Methodist boys and girls in additional sessions of the church school will continue to study during the month of February. Primary children will follow the unit of work on *Finding Christian Friends* in the Philippines, by Lois Eddy McDonnell. Juniors will continue to use the unit on *Methodists in Southeast Asia,* by Ida Binger Hubbard.

In churches using the *Closely Graded Courses* the study of missionary units in the Sunday-school sessions will continue during the present month. These units are:

Homes for All, Course I, Part 2.

Many People in Our Country, Course II, Part 2.

Children Go to Church Around the World, Course III. Part 2.

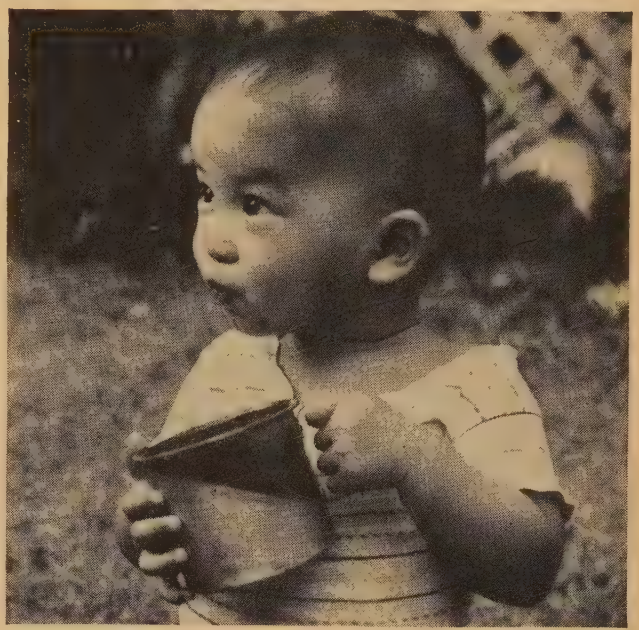
The missionary emphasis of *Southeast Asia* or *Migrants* will be used, as they may be helpful with the study of these units.

With the opportunity for the increased number of sessions that are thus afforded during the months of January and February for the ongoing study of the current missionary units, some of the best work of the year may result, both in Sunday school and in additional sessions of the church school.

As resource material for the study of the Philippines and Southeast Asia, we are including some firsthand accounts of the work in these areas, from the missionaries and other Christian workers who are helping to carry it on.

NURSES CARRY THE CHRISTIAN MESSAGE

Each year through the doors of the Mary Johnston Hospital and its School of Nursing in Manila go Christian nurses who minister to the people in crowded city centers or in the remote villages of the Philippine Islands. Methodist boys and girls in their study of the *Philippines* will, in imagination, visit the hospital and note especially the work these young women who are in training for the nursing profession are doing among the children.



This little boy is made happy every day by the milk he receives from one of the nurses at the Mary Johnston Hospital.

"The children's ward at the Mary Johnston Hospital was one of the most inspiring to me," says Miss Frances E. Culley, who was one of the directors of the Nursing Service. "One of the patients was born with a clubfoot, and had never worn a shoe. He came in, such a frightened little boy, and was so happy when at last he was able to wear shoes for the first time. It was thrilling to see these small children get well. Some nurses volunteer when they are off duty to spend time teaching the children to read, to play, and to pray. We had a list of volunteers who went up after supper to read a bedtime story and listen to the children's prayers.

"Nurses also do preventive health work in some of the schools. They go to the Harris Kindergarten to give preventive inoculations, to make health checkups, and to do health work. A large clinic is held every day except Sunday, and many children come. They do a lot of other preventive inoculations. The large well-baby clinic was of deep interest to me. There is so much tuberculosis, and there are

so many undernourished children it nearly breaks one's heart to see them.

"I have been delighted with the work the public health nurses have been doing. They go out visiting in the slum area every day; they teach the families and give nursing care. They helped organize a Community Health Society of the people of the community and had over a hundred at the first meeting. It was good to see the group interested in community health improvement. Every morning children come to the milk-feeding project at Mary Johnston."

"Come out with the nurse to the Milk Distribution Center, made possible by the milk supplied by UNICEF," writes another director. "Little children are there early in the morning, each bringing a small piece of bread. A little girl who is old for her age, because of want and need, brings her small container asking that she be allowed to take some milk home to a sick mother.

"Through the few hours it takes to prepare the milk for them, the nurse has a wonderful opportunity to make them forget for a while the burden of being poor and needy through play and other recreation, the right heritage of growing children. This nurse knows the homes these children come from, for she visits them so that she may better understand the need of the boys and girls."

It is work such as this that Methodism is making possible in the Philippines today. Boys and girls in our church schools are able to have some share in this ministry through their prayers and their offerings to the Children's Service Fund.

THE GOOD NEWS TRAVELS IN SARAWAK (BORNEO)

As leaders guide boys and girls in the study of Methodist work in Sarawak, Borneo, they will want to become acquainted with Miss Martha Graf, and her evangelistic work. Right now she is on furlough in the United States.

ALONG THE REJANG RIVER

By MARTHA GRAF

Villages. The villages in which I work are more or less the same type. There are really no villages in our sense of the term. Usually in a central place of a rubber forest, where all the planters live, there is a schoolhouse and in connection with it there is a church. Often there is a large playground in front of the school, and from it paths lead in all directions through the rubber plantations. All the children come to school barefooted for the paths are muddy and slippery much of the time.

Most of the children, from their twelfth or thirteenth year on, cut rubber. They get up at four or five o'clock in the morning, tie a small oil lamp o their foreheads, so that their hands are free to cu rubber, and then go out into the dark forest. Afte the top layer is cut off a white substance begins t flow slowly into a little cup which is attached to th tree. In a few hours the young people retrace thei steps and collect the contents in a bucket.

The children are very busy working with the rub ber, until about 11 o'clock. Then they bathe, get int clean clothes, eat their dinners, and at noon they g off to go to school till half past four or five o'clock After supper, lessons are prepared for the next day By seven or eight o'clock the children are in bed a they have to get up so early in the morning. So yo see, the boys and girls in Sarawak are very busy.

In these rubber plantations we find mostly Chines children, although some Dyaks also are rubbe planters. Many children come to Sunday school o Sundays and also to the church service, which i held in a sanctuary at the school. That is about a the Christian training they get. In practically all th places where I hold meetings the whole school at tends, principals and teachers cooperating.

Visiting in the Homes. Most people are out cut ting rubber in the mornings, but I usually visit i the homes to see the members of the family wh remain at home. They are most hospitable an always want to give their visitor the very best the have. In the afternoon people come to the meeting from all directions with their many babies an children.

First, I always teach them to sing, which the like to do very much. Then I give them a gospe message. After the meetings I follow the people int their homes again, trying to help them to establis a home life that is Christian.

Sunday Schools. Due to lack of leadership ou Sunday schools are still very immature. Sometime in a whole community only a few can read or writ and they do not feel qualified to teach others. Th summer we are holding a Sunday-school institute i Sibu at which we hope to train some of our Chris tians to help the church in this capacity.

I love my work—going to these various commu nities, preaching the gospel, teaching the churc members to sing and to pray, bringing new interest into their lives, and being a friend to them. Whe ever I go I usually show lantern slides on the lif of Christ. My boat is a great help and enables m to get around so much faster and more comfort ably, but since most of the communities are quite distance from the river, I generally stay at night i people's houses. By doing so, I get in closer touc with the people themselves.

Presenting Literature

The following presentation was given by Mrs. George Conine, secretary of Literature and Publications of the Wyoming Conference at the Conference Wesleyan Service Guild Weekend. All materials mentioned are available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, or distributing offices. See *Catalogue* for prices.

CHARACTERS: two women—one the reader, the other to show material as it is mentioned.

Additional Suggestions: Some of this material could be mounted on posters for easier handling. Or this could be reworked into a style show with models displaying the material.

READER: How many of you know what the New Look is going to be for the next four years? Of course, the Quadrennial Look! It goes without saying that each member of the Guild and Woman's Society certainly wants to be the best-dressed Methodist woman with a WORLD OUTLOOK. So, it is with THE METHODIST WOMAN, with all the information and know-how for all officers and secretaries of lines of work, and the WORLD OUTLOOK with panoramic pictures and world experiences, that we, proudly wearing and carrying proofs of our identification—(Guild and Woman's Society *pins, membership cards, electros,* and *insets*)—shall board the Literature Headquarters airliner in just a few minutes at 7820 Reading Road, Cincinnati 37, Ohio, for *A Trip With a Mission* around the *World (Mission Map of The Methodist Church).*

However, before we start, I think we will want to pick up a few things, especially if we are to have the New Look—"The Spirit of Christ—for All of Life." *Do You Know* (foreign) that *The Islands Await His Word* (programs and worship services for your trip)? *Do You Know* (home) that even the basic things that will make our journey easier and clearer have new designs and are made of new printed materials? *A Guide* and the *Handbooks* for each officer and secretaries of lines of work (especially the *Wesleyan Service Guild Handbook*) give us the foundation and support we need. The *Annual Report,* very basic and essential, covers the work of the Division yet is so often left off entirely. The filled-in *report blanks,* a record of needed data and comments, are necessary only three times a year for the next four years. On the miscellaneous counter, you will find a special new gadget—a double pocket folder—a *Procedural File,* in which to carry or store your basic materials. This is to be passed on to your successor in office that her work may be smoother and more enjoyable.

I like to show the sort of thing that appeals most, looks and wears well on all types of women—the Spiritual Life model—tried and true, the kind that never wears out. This year's version of it is *Paul's Letters to Local Churches,* which sets forth in a thrilling way Paul's conception of the church as the body of Christ, and how it overcomes the forces that seek to tear it apart. It has a purse-to-match *Guide,* and both for only $1.00. The accessories and supplementary materials for the model are so varied and so completely different, both in quantities and prices that no one of you ever needs to be afraid of meeting yourself coming down the street.

One thing is certain: if you have this particular item, you have what it takes to wear all the other models, such as the colorful and intriguing Oriental type — *The Church in Southeast Asia,* a study of the problems and opportunities of the coming of age of the church in Southeast Asia. With our knowledge and understanding of what this maturity means we may know better how to work with them toward mutual goals. With the hat-to-match *Guide* this is only $1.75. Here again we have just as large a variety of lovely accessories in both material and price. *East From Burma,* with information, photos, and charts of political, economic, social, and religious life of the countries making up Southeast Asia, at $1.25, and a *Pattern of Things to Come,* for 75 cents.

The next two models may not be as colorful and exotic as the other two, but perhaps we might say they are more arresting and intriguing. They are the home or about-town style, *Mission: U.S.A.* with shoes-to-match *Guide,* exploring the mission field and new ways of handling the problems by the churches. *There Is No End* to the accessories here either, with heart-warming stories illustrating the varied scope of the church's mission in U. S.—$1.25. Last, a model which has been very popular with the younger women—the down-to-earth, sports type, *Youth in a Responsible Society—A Christian's Concern,* with its perky matching hat, the *Guide,* is a symposium filled with concern for the young folk of our nation, city, town, and home, and only $1.00.

Now that we have the New Look and Methodist women continue *Declaring His Glory* about the work of the Woman's Division, I think we are ready for quick visits to *Methodist Missions Everywhere.* Some are free, some are not. Since *The World Stands Out on Either Side, No Wider Than the Heart Is Wide* (programs for new Societies) and there is *New Hope for Audiences* (new ways of audience participation), take a *Date Book* and climb aboard with your *Pledge Cards* and *Treasure*

Chests filled with *Annuity Dollars Make a Difference, Your Will,* and *In Honor* (ways of making your dollars count).

By the way, *Where Are the Nine?, The Methodist Deaconess,* and *The Methodist Foreign Missionary?* Oh! They are *Going Somewhere* when they have been *Commissioned to Serve—To Serve the Present Age,* certainly, *A Calling to Fulfill. You Can Be There,* too, and surely *It's Worth Your Life* to be *Best in the Business*

Our pilot, Jason Lee, the *Missionary to Oregon,* thinks we can fly low enough to see *Home Missions Diorama* in a few quick glances. There is the *Sagebrush Surgeon* working among the Navajo Indians; Sam Armstrong, *Crusader for Justice,* and Sheldon Jackson, *The Bishop of All Beyond.* If we follow *Wagon Wheels West* with the Whitmans *We Shall Witness Together His Healing Touch* upon *Mission to America, Community Centers in Cities, Spanish-Speaking Americans in U.S.A.,* as well as our *Schools and Colleges.*

As our plane comes to rest on the top of the world, if you promise to be back for *High Hours of Methodism in Town-Country Communities* and you are interested in knowing how *It Happened This Way,* we will let you *Take Any Street* in *Blueberry Acres* just to have a few *Adventures in Alaska,* but don't come back with any *Stolen Goods* or *Sandy and Mr. Jalopy.*

Our next stop must be Southeast Asia, so again we will fly high over a lot of our work and come in *On the Road to Mandalay* for *A Visit to Burma,* where we will meet Mr. Judson in *The Book in the Pillow. If Only I Had a Ship* here we could sail the South Seas with the two Johns, Williams and Holmes, and meet *My Friends the Cannibals,* by William Jackson, the *Blind Eagle,* and James Chalmers in *Send Me Among Savages.* It is here we learn that *When We Pray* the game of *Give and Take* can mean interesting experiences for young people in the first work camp ever held; that, in the stories of *Day After Tomorrow* about teen-age boys and girls of Southeast Asia, the exciting story of *Ricardo's Search,* the life of *Second Son,* Pedro, and the twins *Juan and Juanita* all help *When Children Give.*

We also find here *Hunger and Hope, Revolution and Redemption* —really a *Mission Unlimited.* We see the *Bridges of Understanding* strengthened by *Thy Footsteps Tracing Eagerly* down a new *Widening Way. Training Women Leaders in Southeat Asia,* studying the three religions, *Introducing Buddhism, Hinduism,* and *Islam,* we march *Forward Through the Ages.* A Christian's courage wins against Communist control *Not by Might* but through the *Jungle Prize* in which a young Chinese renounces Communist treachery.

While we are relaxing and enjoying our trip home we should spend a little time *Getting to Know You, Your U.N. and You,* and the *Organization of the United Nations* better. We could even have *A Workshop for World Understanding,* we could help make *A Guide for Citizenship Brunches,* we can *Register Christian Opinion* on *Responsible Citizenship,* we could study *A Voting Record of the 84th Congress* right here among ourselves. We can certainly find out if your vote counts or *Your Vote Counts—If.*

Now may *The Peace of God, Prayer Calendar, Worship Settings, The ABC's of Meditation,* and *Reasoning Together* be with you *In Spirit and In Truth* and may you answer *A Call to Spiritual Advance.*

ADDITIONAL SECRETARIES WHO SECURED ALL RENEWALS IN OCTOBER

Mrs. Paul Jones, Silvis, Illinois.

Miss Evelyn Cross, First Methodis Church, Willimantic, Connecticut.

Mrs. Rudy Baganz, Roberts Par Church, Indianapolis, Indiana.

Mrs. Leland Lively, Asbury Church Nardin, Oklahoma.

Mrs. Wiley Reading, Flemington, Ne Jersey.

Mrs. H. P. Maroney, Bloomington Texas.

Mrs. A. E. McFarland, Shepherd Driv Methodist Church, Houston, Texas

Mrs. Guy Booth, Applegate Methodis Church, Carsonville, Michigan.

Mrs. K. P. McLaughlin, Wesleyan Service Guild, Epworth Church Wichita, Kansas.

Miss Evelyn E. Zierke, Grace Meth odist Church, Elgin, Illinois.

Mrs. J. R. Echols, Monticello, Arkan sas.

Mrs. R. C. Garrison, Burlington, Ken tucky.

Mrs. Clarence Ross, Trinity Methodis Church, Troy, New York.

Mrs. S. R. Gillett, Eaton Rapids, Mich igan.

Mrs. H. B. Duncan, Windsor Meth odist Church, St. Louis, Missouri.

Miss Georgina M. Williams, Atlanti Methodist Church, North Quincy Massachusetts.

Mrs. A. D. Inabinet, Myrtle Beach South Carolina.

Mrs. Edward Carroll, Allen Memoria Church, Athens, Tennessee.

Mrs. Vern Denson, Davenport, Wash ington.

The Fourteenth Annual Meeting of the Woman's Society of Christian Service, Central Jurisdiction of The Methodist Church, will convene February 7-9, 1957, in Ebenezer Methodist Church, Miami, Florida.

Mrs. George W. Carter, Jr., President
Mrs. William A. Henry, Recording Secretary.

United Nations Trip

by

MRS. A. A. BAUMAN

President of Norwalk District

RECENTLY eighty-two members of the Woman's Societies of Christian Service of the Norwalk District of the North-East Ohio Conference went by chartered bus to spend a week end in New York City and visit the U.N. This trip had been planned and carefully worked out by Mrs. Paul Meyer, secretary of Christian Social Relations, and Mrs. A. A. Bauman, president of the district. Early in the year arrangements were made for a much smaller group, but as plans began to take shape more members wished to go. Mrs. Margaret Bender, the Woman's Division observer at the U.N., and Miss Williams of the public relations staff of the U.N. were very helpful in the planning stages.

High lights of the trip were: the visit on Sunday to Christ Church to hear Dr. Ralph Sockman; tours of New York City; a trip to the Statue of Liberty; and visits to many TV programs.

Best of all was a full day at the U.N. We began with a tour of the U.N. buildings. This was followed by a most interesting and informative briefing on UNESCO by Mr. Gerald Carnes from its General Headquarters Staff in Paris in a specially reserved room; dinner in the delegates' special dining room; and last of all a chance to attend the General Assembly and observe it at work.

The results of the trip were well worth the energy expended. Those who went are eager for a return trip next year. There is an increased knowledge of world affairs, engendered by the very real interest in the U.N. The women also have a better idea of the great scope of the work of the Woman's Society. New friendships were made and there is a deeper feeling of cooperation among the women of the district.

Increase Your Missionary Word Power

by

MARY E. ZOOK

The following words will be found in the study book *The Church in Southeast Asia*. See if you can pick out the best definition for each word.

1. *pragmatic:* A. containing mysticism; B. based on theory; C. practical.
2. *ethnic:* pertains to A. right and wrong conduct; B. the races of mankind; C. spiritual qualities.
3. *ecumenical:* pertaining to A. unification of all religions; B. the Christian church throughout the world; C. a religious conference.
4. *religionist:* A. a morally good person; B. a Christian; C. a strict adherent to practices of a religious faith.
5. *syncretism:* A. a reconciliation of conflicting religious beliefs; B. a religious sect; C. criticism of all religions.
6. *animism:* A. primitive religions; B. a tribal pact; C. worship of animals.
7. *linguistics:* A. the science of languages; B. a dialect; C. the study of ancient languages.
8. *dogma:* A. title of a church official; B. to think, seem, or appear; C. a tenet of the church.
9. *heresy:* A. an unchristian opinion; B. opposition to dogma of the church; C. critical of the Scriptures.
10. *comity:* A. held in common; B. to give in charge or trust; C. courtesy between nations or organizations.
11. *autonomous:* A. self-governing; B. an exact copy; C. ruled by self-appointed dictator.
12. *indigenous:* A. an offense; B. poor, needy; C. naturalized.
13. *Koran:* sacred book of A. Buddhism; B. Islam; C. Hinduism.
14. *secular:* A. free from fear; B. bound by church vows; C. temporal.

Turn page upside down for answers.

Answers:

(1) pragmatic, C; (2) ethnic, B; (3) ecumenical, B; (4) religionist, C; (5) syncretism, A; (6) animism, A; (7) linguistics, A; (8) dogma, C; (9) heresy, B; (10) comity, C; (11) autonomous, A; (12) indigenous, C; (13) Koran, B; (14) secular, C.

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THE BETTER TO SERVE

(Continued from page 6)

based on the philosophy that a broad knowledge of related fields of thought enrich the understanding of theological concepts. Kiyoe expresses the early bewilderment and later understanding of most students in this matter when she says, "I was perplexed at the beginning of the archaelogical study. Everything was so new to me and interpretation was different. But I could broaden my experience, and I opened my eyes to another aspect of study."

Even though the schedule on the campus is heavy, Teruko and Kiyoe, like all Crusade Scholars, have opportunities to become acquainted with other phases of American life. Not long after they arrived, the two girls were invited to spend the week end at the seashore with a family who took them to their first American wedding. They also went to Sunday school where they were asked to sing a Japanese song for the children. In describing their visit they said, "We relaxed as if we were at our own home. That was a happy, happy week end."

At Brentwood, a village not far from Scarritt, the Reverend Larry Eisenberg loves to open the parsonage and church to the overseas students. They often romp over the farm country, examine the old-fashioned wagon parked near the woods, and get acquainted with one another as well as the people of the Tennessee hills. An invitation to a supper in the recreation room of the church on Saturday night is always received with joy.

For Kiyoe and Teruko the first waves of homesickness and loneliness are over. They know why they are in America, and they intend to make the most of the opportunity. "Time flies quickly like an arrow," Kiyoe says. "I'm so busy studying I seem to have no time to get homesick now. I hope to make my stay here a wonderful one for a long-range plan."

Items of Interest

(Continued from page 19)

Radio Church Reaches the Regimented. As a part of the total program of aid to Korea, the Woman's Division and the Division of World Missions help to spread the gospel above the 38th parallel by contributing to RAVEMCCO (Radio, Audio-Visual Aids, Mass Communication Commission). This committee of the National Council of Churches offers aid in setting up Christia broadcasting stations over the world.

Recently Station HLKY, the Christian broadcasting station in Seoul, received a heartening letter from Chaplain Sang Chan Lee of the 27th Infantry Regiment, 5th Division. He wrote: "This is the front line abov the 38th parallel. We are surrounded by thick woods and high mountains and just in front of us is the Chinese Communist Army. It is our greatest pleasure that even in such a dangerous place God's words are t be heard, so that the sheep without shepherds may hav comfort and help."

IN MEMORIAM

Miss Elsie A. Hartline, a retired deaconess, died at her home in St. Petersburg, Florida, on October 28, 1956. Miss Hartline, before entering the Lucy Webb Hayes National Training School for Deaconesses and Missionaries, Washington, D. C., worked in the day nursery of West Side Community House, Cleveland, Ohio. She was graduated as a deaconess in 1908. In addition to serving in North-East Ohio Conference, Miss Hartline did kindergarten work at Benwood Settlement, Benwood, West Virginia, Neighborhood House, Pittsburgh, Pennsylvania, and Friendly Center, Toledo, Ohio. She also served in the same capacity in Washington, D. C., for six years. Her work was primarily with children and there are many men and women today who remember her influence. Miss Hartline was retired in 1936.

RECENT ARRIVALS FROM:

***Japan*—Miss Mary Finch, Chase City, Virginia.**

***Latin America—Brazil:* Miss Doretta Fuhs, R.D. 1, Elkton, South Dakota.**

***Uruguay*—Miss Carol Platt, 415 E. 69 Highway, Kansas City, Missouri.**

***Pakistan* — Miss Margaret Boss, 4409 Highland Avenue, Chattanooga, Tennessee.**

***Southeast Asia—Malaya:* Miss Ruth Thompson, 721 14th Avenue, Prospect Park, Pennsylvania.**

***Sarawak* — Miss Martha Graf, c/o Mrs. George Hackman, 676 Broadway, West Brighton, Staten Island 10, New York.**

RECENT DEPARTURES FOR:

***Africa—Angola:* Miss Alberteen Ware (from Lisbon).**

***Southern Rhodesia* — Miss Ellen Sweeney, R.N.**

***India* — Misses Helen Buss, Pearl Palmer, Emma Stewart.**

***Japan*—Miss Mary Searcy.**

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Devanandan, Miss Nalini	India	Religious Education
DISTRICT OF COLUMBIA		
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Win, Mr. Kyaw	Burma	Sociology
FLORIDA		
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Frey, Miss Ivy, M. D.	India	Medical Residency
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Mizuno, Mr. Jiro	Japan	Religious Education
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MASSACHUSETTS		
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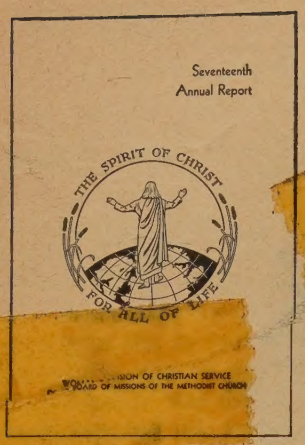

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